

THE
VOYAGE
of the
Wandering KNIGHT.

Shewing

The whole course of *Mans Life*,
how apt he is to follow *Vanity*,
and how hard it is for him to
attayn to VERTUE.

Devised by *John Carthy*, a French
man : and translated out of French
into English, by *W. G. of South
hampton*, Merchant.

A Work worthy the reading.

AND
Dedicated to the Right Worshipfull,
Sir Francis Drake, Knight.

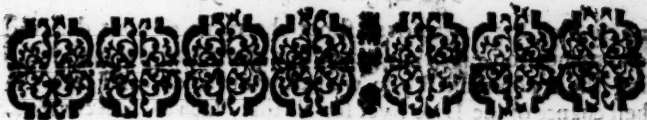
L O N D O N,
Printed by *Richard Bishop*, and are to be sold
by *William Gilbertson* at the signe of the
Bible without Newgate, 1650.

THE
VOYAGE

1817



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To the Right Worshipfull Sir *Francis Drake*,
Knight: happy successe in all his At-
tempts, and due Reward for
the same.



He common course of mans life (most venturous
and no lesse Worshipfull Knight) and their dai-
ly dealings, doe manifestly declare how varia-
ble they bee, how wandring, how wavering,
how uncertain and unconstant; if Fortune, or
rather God (to speak Christian-like) by blessing them as
abundantly, so extraordinarily, and raising them, *tanquam a
pulvere & luto*, advance them to promotion. And no marvell
though this be incident to the manners of men, seeing that Na-
ture her selfe in this point offendeth. For what is he unlesse he
bee mortified, that is not naturally of an aspiring minde? imi-
tating herein the property of the Ivie, which never ceaseth
climbing by deprect, *Donec ipsam summum iterum attigerit*, till
it be come to the very top. This fault being generall, and hate-
full in the judgement, specially of the wise, might seeme so
much the more tolerable, if that men placed in preheminance,
and sitting like Hills over-looking the Valleys below, with
their high calling and stately authority, had agierable hearts.
But some notwithstanding their state be singular, and indeed
such as that they may sit down, take their ease, and say, *Hic
terminus esto*, doe carry so base a minde, as that if I should com-
pare them to *Aesops* Cock, preferring a Barley Corn before a
precious Pearle, I should not doe amisse. There is none but by
diligent observation may see this to be an undoubted truth.

In the taxing of which English and Our-land sh faults, (for
it is as common as the World is wide) I should shew my selfe

The Epistle Dedicatory.

no cunning Archer, to over-shoot the mark of your deserved commendation: For although you have had Fortune holding the Balon whilst you washed your hands, and cast the best chance of the Dice: yet for all that, such is your contentment, you hoyft not up the lofty sayle of selfe-love, to swell with the wind of vaine-glory, as vinting of any exploit which you have atchieved, *Per tot Cyclopia saxa per mundi scopulos, Scyllam, vastamque Charibdim*: But as you went out, so aie you come home, familiar with your friends, courteous to your acquaintance, remembring all, forgetting none, still of one minde, will, and affection, the prosperous event of your dangerous Voyage notwithstanding.

Some one having passed a Sea of six dayes sayling, or lesse, (if lesse might be supposed) is so farre in love with himself, and so discretely doteth over his own doings, at his return; that hee maketh his Travell ordinary Table-talk, aggravating the matter so monstrously, as if hee had endured the very Labours of old *Heracles*. Another, *Et terris jactatus & alto*, having seen the mighty works of the Lord, and his Wonders in the Deep, and as it were measured with a paire of Compasses, (hee it spoken without offence) the Globe of the whole world, *post multa discrimina rerum*, arriving to his native Soile, marvellously blessed from above, yet discovereth not the multitude of dangers, or rather deaths, wherewith hee hath encountered. Which of these judge you, deserve the Trumpets plausible sound.

I cannot therefore sufficiently wonder at the equality of your Worships minde, which notwithstanding so many tempests of perturbations, and sharp surges of inward motions, continueth calme. And it doth me not a little good, first, to see you so fortunate; and secondly, though that were enough to make you insolent and disdainfull, the credit which you have gotten, deserving (no doubt) even with the very best, that yet you contemn not the company, the acquaintance, the familiarity and conference, even of such as by many degrees are your inferiours.

This among other considerations of your courteous disposition.

The Epistle Dedicatory.

tion and friendly nature (being a mirror in a Gentleman in this our proud arrogant Age) like a right Load Stone, drew me, an Iron lump, having in my hands a notable Work, entituled, *The Voyage of the Wandring Knight*, to over-runne the same, according to my superficial skill, and slender knowledge, to polish and burnish it, to restore and make it perfect, in some such limbs, whereon it seemed to halt, that it might with so much the more grace *Proripere in publicum, & in hominum manus involare*, for their large delight, and indeed to procure the printing and publishing thereof, that well-disposed people might thereby reap some benefit.

Which Work so perfected and brought into a reasonable good forme, as my little learning and lesse leisure gave mee leave, I am bold upon the request of the Translator, being absent, to make Dedicatory unto your Worship, and have added this Epistle of mine own, as a testimony of the unfained affection and hearty good will which I beare you (without presumption be it spoken) not doubting how it shall be received, seeing the former presentation thereof was so well liked. Beseeching God to bleesse you, and the good Lady your Wife, and all yours, one with another, to prosper your proceedings, to further all your affaires: and that as hitherto you have had *Vertue* your fore-runner, and *Fortune* your follower, so you may have them still, even to your lives end: *Vt magis atque magis tua gloria crescat*: and that after you have sayled even to the very Straits of death, which no mortall man can avoyd, you may arrive in the Port of Peace, I mean *Abrahams Bosome*, even the Kingdome of Heaven, the appointed Haven for all true Christian Navigatours.

Your Worships most humble, to command,

N. R.



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THE
V O Y A G E
OF
The VVandering Knight.

The first Part.

CHAP. I.

The Wandring Knight declareth his intent and foolish Enterprife, fupposing in this World to finde true Felicity.



Any Hiftorographers, both Poets and Orators, as well Prophane as Divine, have by writing notified others persons with their Voyages and Adventures. First, Iuftin and Diodore of Sicilie, have made mention of the Argonautes Voyage by Sea : that is to fay, of Iafon and his Allies, Caftor, Pollux, Hercules, and other Héres, to the Ile of Cholcos, to winne the Golden fléete, which a great Dragon kept. Also Homer, a Greek Poet, writ in Verfe, the wandring and Sea Voyage of Vlyffes and his Companions, at their return from the Trojan Warres. After him Virgil a most eloquent Latine Poet, fet down in Verfe the Voyage of Eneas into Italy, with his fortunes, after the fubverfion of Troy.

Now if we come to the fabled Hiftories, we fhall finde firft how Mofes wrote of the Childezen of Ifrael, their going out of Egypt into the Land of Promife, and of the two and forty Spanfions that they made in the Defarts, for the fpace of

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forty yeres. And how the foure Evangelists likewise most faithfully have written of the holy perigrination of the blessed Sonne of God our Lord and Saviour Jesus Christ, who took upon him our fraille and humane nature. The selfe same Saviour hath set down the parable of the voluptuous Voyage of the prodigall Child, and his return. S. Luke very notably and sincerely hath delivered in writing, the painfull and holy pergrination of that great vessel of election Saint Paul together with the great travail hee took to preach the Gospel, and the Faith of Jesus Christ, to all the Gentiles.

And now (by God grace) I meane to declare mine owne Voyage and Adventures, much like to that of the prodigall Child who left his fathers House, and ranged into strange Countreys, wasting all his goods, living licentiously: but after he knew his lownesse, he returned back to his Father, of whom hee was very lovingly receivd. So I by great folly counselled, in absenting my selfe farre away (not only in body, but also in mind) from God my Father and Creator, have wasted and consumed all the goods, which the same my God and Father had bountifullly bestowed upon mee, in following vaine pleasures of this life. But in the end, I being inspired with Divine grace, acknowledged mine offences, and leaving the dark Region of sinne and vanity, through the aide and conduction of Divine grace, am returned to mine eternall Father: humbly requiring pardon and mercy, who of his unspeakable mercy, hath lovingly received mee. But how all this hath bene done, I will declare unto you, praying you patiently to give mee the hearing, and attentively consider my talk, and well to note the whole, from the beginning to the end.

When I had passed in all folly and Lechiousnesse thre weeks of the yeres of mine age: that is to say, my Infancy, Child-age, and Youth, which make together one and twenty yeares, I entred into the age of a young man, which is the fourth week of my age, which is betwene two and twenty and foure and twenty yeres. At fife and twenty I was minded to make a Voyage, by my foolish industry, to
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sək where in this World I might finde true Felicity and Happinesse, which seemed to my sottish sense an easie matter, being young, strong, wild, hardy, and couragiously disposed. We thought in my minde to live in the World, without Felicity, was a life worse than death. But alas, being plunged in deep darknesse of Ignorance, I considered not that true Felicity was the gift of God from above, and cannot be attained without his help.

Being robbed of Reason, I thought it might come easily of my selfe without the help of others : so that then I sought true Felicity, where there is not, was not, nor ever shall be : as in riches, worldly pleasure, strength, honour, and delights of the flesh. But I was in so thinking as very a foole as he, who hegeth with Angling Lines to catch Fishes in the Ayre, or with Bows to hunt the Hare in the Ocean Sea : were it not, think you, a great folly so to think ? Even the like is it to think that true Felicity is to be found here in this wretched World. And so much as in perfect Felicity is comprehended all goodnesse, and that the World (as saith S. Iohn) Is addicted and given to all evill, and subject to hunger, thirst, heat, cold, diseases, calamities, pride, ambition, covetousnesse, and voluptuousnesse ; it is evident that those which here be living, supposing here to finde true Felicity are worse then Fooles, and void of right Reason.

True Felicity is not without goodnesse and vertue, which cometh from God above, if it be so, why then is it not a most wicked and presumptuous Opinion, to think that by a mans own industry he is able to possesse and enjoy the faire lot of true Felicity ? Therefore every one that thinketh in this World he may come to perfect Felicity and true blessednesse, shall finde in the end, as I found, so-fellicity, Vanitie ; for God, Evil.

The first part of the Voyage

CHAP. II.

The Wandering Knight declareth unto Dame Folly his Governesse, what is his Intent.

For intending to take my journey, I considered that it was necessary to use counsell therein, knowing that whatsoever is done without advice, cannot have good successe: as contrariwise a matter discreetly attempted, is luckily ended. Then dwelt with me a Damofell which ruled my House, whose proper name was Folly, the only Enemy to Wisdome: for every thing that hateth the one, loveth the other. There is as much difference betwene them, as betwene white and black, hot and cold, moist and dry, light and darknesse. God and the Devill: all which be contraries and cannot be in one body together.

Wisdome governes the good: Folly the evill. Wisdome maketh the evill good, when they vail themselves to be her subjects: Folly maketh the good evill, when they place themselves under her protection. Wisdome driveth men from Hell and bringeth them to Heaven: Folly fetcheth Angels from Heaven to dwell in Hell.

I doe not terme that Wisdome, to know the seven Liberal Sciences, the qualities of the Starres and Planets, but I count him wise that hath the true knowledge of God. For as saith Saint Cyrill, Wisdome is that true understanding, by the which the soveraigne good, namely God, is seene, known, and loved, with a chaste love and pure affection. Folly is very Ignorance, and false worshipping of God. Wisdome maketh fooles wise, and Folly maketh wise men fooles. Tell me I pray you can there be a greater Wisdome than to serve God with a pure faith, and to observe and keep his holy Law obediently? And contrariwise, can there be greater folly than to commit sinne, and to disobey God by transgressing his Commandments? It is not possible. For whosoever committeth sinne, hurteth himselfe, and runnes
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head-long to Hell, which is a point of very great Folly. Therefore all those that faithfully serve God, and keep his holy Commandements, are wise, and governed by Wisdome: and all those that transgresse the Commandements of God are Foles, and fostered by Folly, as slaves or vassals. When I wandred into wanton wayes, I wrought my will, esteeming my selfe wise, but I probed a flat foole. Thus fostered by Folly, to whom I unfolded my intent, which was to take upon me a Voyage to finde felicity and blessednesse, I requested her counsell, who without regard whether it were profitable for mee or no, did not only like the matter, but also forced mee forwards, and with flattering phrase commended my Enterprize. And to encourage mee therein, she began to exalt my device, to commend my industry and tolt, to praise my strength, to advance my vertue, to blaze my knowledge, to decipher my beauty, and to extoll all my qualities: saying, that I was a second Solomon, to have in my head such notable cogitations. Whereupon she promised to be my Guide, and vowed not to goe from mee in all my Voyage, affirming that she had sundry seasons made the like journey, and that I might assure my selfe shortly to see the Pallace of true felicity.

My Sonne (quoth she) I would not have thee think, that anyevill or guile can have place in my heart. Thus comforted, or rather emboldened, I thought my selfe most happy to have such a Governesse, so wise, so grave, and so expert, for very joy whereof my heart tickled within mee: But alas, wretch that I was, my desire was alwayes after contrary things: for I rejected whatsoever tended to my health, in so much that to me sowre seemed sweet, black seemed white, evill seemed good, Folly seemed Wisdome, Light seemed Darkness: And Folly so sore bewitched me, that I neglected to doe the good I should have done, and I was too willing to play the part I should not have played. It is true that the wise man spake, saying: There is health, where many doe give counsell, and he that taketh good advice and counsell before, shall not repent him after,

But

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But it is forbidden to take counsell of fowles. For that they love but what they like. There is an old Proverbe; Such as my Councillor is, such needs must be my Counsell: It were against all reason, that a fowle should give good counsell: For this is even as if Rivers should runne against the Hill. Nothing can be compared to good counsell: neither can any thing be worse than evill counsell: by the which the World is troubled, Realms molested, Princes defaced, Kings killed, Empires altered, Towns taken, Cities sacked, Lawes abolished, Justice generally corrupted, Divine Mysteries prophaned, mingled with mischief, and confounded: the true knowledge of God is forgotten, all reverence to Superiours neglected: Shamefastnesse, Sobriety, Faith, Hope, Charity, and all other Vertues defaced: all manner of Warres both Forraign and Civill attempted: O griefe, O plague, O cruell monster! Now to our purpose.

CHAP. III.

Folly and Evill-will provided the Knight Apparell, Armour, and Horses.



As much as men oftentimes doe alter their intents, Folly was busie and earnest to force me forward, in the prosecuting my purpose, perswading me to put my selfe on the way, and saying, that such good meanings and enterprises should presently and without delay be put in execution, for feare of inconveniences that might ensue: and that to meane a matter without doing it, was a reproach to any person. Whereto I answered, that I would proceed whatsoever followed thereupon: but me thought it was necessary to have company, and other provision, as Apparell, Horses, and Armour, fit for such a Voyage. My sonne (quoth he) I will take that charge upon me, whereto trust: cast all care from thee, let nothing torment thee, bee of good cheare, sleep at thine ease, refuse no rest: for I will within few dayes bring thee all necessities that thou shalt need: and seeing

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saying thou hast submitted thy selfe to me, I will not faile thee. Being glad of these wordes, I referred the whole matter to her discretion, and took mine ease.

Then Folly was acquainted with an Armourer, named Evill-will, whose company she daily frequented. This Armourer was not alwayes occupied in forging Armour, but also oftentimes he made Shirts, hose, doublets, and medled in all matters that his friend Folly appointed him to doe.

To this Armourer Folly declared all my purpose, and he at her request made me a Shirt of Laciblonnesse, a Doublet of lewd Desires, Hose of vaine Pleasures, Armour of Ignorance, a Coxlet of Inconstancie, Hambraces of Arrogancy, Gauntlets of Idlenesse, a Gorget of Licourousnesse, a Helmet of Lightnesse, a Buckler of Shamelesnesse, a quilt Cap of Vaine glory, a Circle of Intemperance, a Sword of Rebellion, and a Lance, named Hope of long life. When Pride prepared me a galloping Horse called Temerity, or Rashnesse.

All these wicked weapons with this prodigall apparel, and unhoneest Armour, Evill-will prepared me at Follies request. And what better service can he doe, seeing he is deprived of truth and verity? for as good will is the worker of all goodnesse, so is evill will of wickednesse. Iesus Christ (who cannot faile) saith in the Gospel, That of the abundance of the heart the mouth speaketh: the good man of the good treasure of his heart delivereth out good things: but the evill man clean contrary. for out of a sack can nothing come but such as is in it, and out of a Coffer of precious Pearles, we must not look for colebzaunds. And therefore surely saying I have Evill-will to my Armourer, and Folly to my Governesse, how can I doe other then evill?

CHAP. IIII.

Folly apparelleth, and armeth the wandring Knight.



Villes Folly my Governesse, and Evill-will my Armourer prepared my Apparell, and other provision, I forgot not to cast all care behinde me, as Folly commanded. For when I was a Child,

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Child, I did eat alwayes of the best meat, drank of the delicatest drink, I slept when I list, I lay in soft Silke, I passed my time in pleasures, trusting to my Governesse Folly in all my affaires. After I passed three dayes in pleasure, upon a morning, being in my golden sleep, Dame Folly came to my Beds side, accompanied with Evill will, and with them they brought all my necessaries. When she saw me a sleep in my soft Bed at that time of the day, tossing my selfe every way wantonly, she said: What, pretty one, are you yet in Bed? It is late, arise: Ah my sweet friend (quoth I) I have followed your advice, I have cast all care away, and taken mine ease in mine Inn: but I wonder how you are so soone returned.

What man (quoth Folly) know not you how diligent I am in mine affaires? I never rest till all things be brought about, that once I take in hand. When she put on me my Shift of Laviousnesse, most agreeable to my wanton will, and then all my delight was to be delicately handled, pompously Apparalled and soft Lodged. After that, on went my Doublet, of lewd desires, alwayes enemy to the good Spirit: then my Hosen of vaine pleasures, tied together with the Points of delight. When I was full of lewd desires, I took pleasure in nothing but vanity, and as my desires were damnable, so were my pleasures dangerous.

When as I was making me ready, Folly commanded the Clark of my Kitchen called Ill-government, to prepare me my Breakfast, of light and delicate Meats, in doing whereof my Cook was more cunning, then ever Cicero was Eloquent in speaking. And thus as Folly and I were merrily discoursing together, spending time till Breakfast, I took occasion to ask of what age she was, and also what jests and fine feats she had, what people she had governed, and how she ruled them. She said that question was asked and answered long agoe: But as we rib on the way, she would declare all, in the meane time she said that she was about five thousand yeares old. How can that be (quoth I) You doe not seeme to be forty yeares old. Yes (quoth she)

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thou must understand, that I was born at the present houre that the World was made, and have ever since Good in strength, alwayes in health, and never sick, I shall never seeme old, though I live till doomes day: Fooles die, but Folly never dieth. Having ever borne in force, I forceably doe raign in every corner of the World, and doe governe as well Princes as poore people.

Came to our purpose: after washing in sweet water, in came my breakfast, so sumptuous, that Watridges were esteemed paltry for Wages, Whesants for common folk. Breakfast finished, on went mine Armour: but being once apparelled and armed, I cared not for my soules health, I had no desire to heare the Word of God, no feare to follow his Commandments, or to doe any thing fit for a Christian towards his salvation: I did what I would, I said what I pleased. And after that I was covered with my scale-coat of ignorance, and my corset of inconstancy, I presently became inconstant, and variable, oftentimes altering my intent, not for better but for worse, out of one ill into another. I never ceased to acquaint my selfe, now with one sinne, and then with another, doing nothing that seemed good or honest. For such is the nature of sinne, that unlesse it be soone subdued, it will draw unto it another sinne, as witnesseth Saint Paul, in his first Chapter of his Epistle to the Romans.

Then Folly put on my Ambzaces of Arrogancy, which made me become carelesse and presumptuous, taking things in hand farre passing my capacity, strength and ability, and not fearing to adventure on that which was abowe my reach. But being armed with Arrogancy, up went my curled Haire, I advanced my selfe ignorantly abowe others: then on went my Gorget of Gluttony, and Ricozonnesse, the breeders of all fleshly sinnes, and chiefly of Leachery: For when the belly is full of licourish meats and drinks, it warms and heats the other members exceedingly, which by and by trouble and strive against the good spirit: But if the belly were bydeled from Gluttony, these rebellious members would be subdued, as saith the Co-

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mitcall Poet : Sine Cerere & Baccho friger Vennis, That is to
say : From Wine and good chear, thy belly refraine,
And lust of the flesh small heat doth containe,

Upon all this Folly put me on another Armour, called
Vaine-glory which is of such a property, that the greater it
grew, the lesse I perceibed it : then on went my Circle of In-
temperance, which did let loose the Byble of Leachery, and
all other fleshy affections : to it was tyed my Sword of Re-
bellion : so that then I rebelled against God, his holy Com-
mandements, and all Magistrates and Superiours. But if
I had byidled my boldnesse, reprehending my selfe, in my de-
sires and affections, and had rested in reason without rebel-
ling, then I had served God, and obeyed my betters with all
dutifull reverence. Dame Folly disguised me with the Hel-
met of Wantonnesse, upon the top whereof was put a Pea-
cocks taile : so that then I might not suffer any check for any
fault but might and did maintaine my opinion against all
men, giving place to none whatsoeuer Learned or in Authori-
ty. After my Gauntlets of Insolence were once on my hands,
I greatly gloried of the gifts which were in mee, vaunting
my selfe to be more rich, more wise, more strong, more
hardy, more gracious, and in all respects better then I was.
Many times I boasted of mine imperfections, as of Drun-
kennesse, Leachery, and such like. When on went my Buckler
of Shamelesnesse, which being about my shoulders, I blushed
not to commit any villany, I led the life of an Infidell, ra-
ther than a Christian : Unshamefully I despised both God
and man, nothing regarding mine own honour, renown, or
salvation.

When I mounted upon Temeritie my Horse, with a Lance
in my hand, called Hope of long life. O deceitful Lance!
more rotten then a Rood. How many proper youths have
trusted unto thee, hoping to have bene safe and assured, and
were daily deceived. This Lance once being possessed by
me, I entertained all vices, it eber hindyed me from em-
bracing Repentance, perswading me in this manner : Thou
art

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art young, make merry whiles thou mayest, for when thou art old, all play and pastime will be past : then it will be time enough for thee to repent. Being thus governed by Folly, I thought neither of God nor the Devill, of life nor death, of Heaven nor Hell : but lived at my pleasure, doing what I delighted in. At last Folly apparrelled her selfe lightly with a cloak of feathers, and mounted upon a Jennet, and opening her feathers and wings, with the wind away she flew, and I also at a wild adventure set the spurs to my Horse, and away we went both. Thus you see that Folly is my Guide, Temerity my Horse. Now the first that shall repent this voyage must needs be my selfe, as you may evidently judge and gather before-hand.

CHAP. V.

Felly up on the way sheweth the wandring Knight many of her ancient proceedings, and how many great and Noble Performages she had governed.



After wee were so farre passed upon our way, that we had lost the sight of my House, I called to my remembrance the promise which Dame Folly had made me in the morning, namely that she would tell me of her exploits past, and what people she had governed. And thus with flattering phrase I began. My good Mistris, my loving Lady, my heart, my joy, my life, my lust, my counsell, my hope, my soveraigne good, I desire thee most earnestly (if it please thee) to let me understand thine ancient proceedings, and to rehearse what people thou hast governed, how they were ruled, lead, conducted, and counselled.

Thine exploits (quoth Folly) are innumerable. Ten dayes are not enough to repeat halfe of them. Nevertheless to accomplish thy request, and to shorten the tediousnesse of the way, I will tell thee of the most principallest.

First, the World and I was together, and because I found no man in the World, I ascended up into Heaven, and there

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assaulted the excellentest Angell of all the whole company called Lucifer, who at my present arrivall entertained and received me for his Governesse, and so did many moe of his Coequals. By my counsell he advanced himselfe to be fellow mate with God, for the which presumption both he and his were thrust out of Heaven, and threwn headlong into Hell. That was the first of my exploits.

Shortly after, God made man, and of his rib fashioned woman, these two were Husband and Wife, with them both I had much adoe because they were full of wisdome and reason. I used the help and subtilty of a Serpent, to tempt the Woman, being the weaker, who with his deceitfull words won her to eat of the Apple which God forbade to be eaten. But after she had eaten it, in the presence of her Husband (because she feared her sadnesse) he did eat also to fulfill her desire and lust: wherein they both committed great folly, for the which they were deprived of Innocency, of Gods Grace and Glorie, yea, they were banished the place appointed by God for them to dwell in, and made (with all their posterity) subject to eternall death. This was my second principall exploit.

Then began my reign in the world, where I governed a number of foles, I governed Cain the first boyn both of his Father and Mother: by my counsell he killed his good brother Abell the innocent. I governed the greatest Gyants that ever were of the seed of man, as the Daughters of Cain, and the Sonnes of Sech: I made them trust in their own strength, not onely touching feats of warre, but I caused them also to contemne the Word of God, and the knowledge of the same: I perswaded them to use their Liberty, and to live according to their Lust, in Lechery and all other abominations, without regard of the uprightness of nature, honesty, or feare of God.

When Noc had preached forty yeares space of the last destruction of the World, these obstinate Gyants being nuzzled in all wickednesse of life, detestably turned all his Admonitions and Sermons to mockery: whereat God was wroth,
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and sent a great Flood which drowned all living creatures saving Noe and his three Sons, Sem, Ham and Iaphet, with their Wives. When I thought to have lost my raign in the World, but in short space they increased wonderfully.

When I counselled them to build an high Tower, which might reach as high as Heaven, that in despite of God they might save themselves, if againe he meant to drown the World; But God confounded their device, and where before all the World spake in one Language, he divided them, so that the Tower remained unfinished, for the Builders understood not each others speech.

When the Posterity of Noah were dispersed throughout the World, and I reigned amongst them every where, counselling many Nations to forsake the knowledge of God, and to worship the Host of Heaven, as the Sunne, the Moone, the Stars, the Planets, the Fire, the Water, the Aire, and the Earth, and to make Idols and honour them in the likeness of men, of Beasts, and Birds, and to worship them, so that the true knowledge of God should be proper but unto one people, descended from the loynes of Abraham, and they are the Jewes.

When I demanded of Folly, how Idolatry entred the World, and where she took place first. Bysonne (quoth she) understand that Idolatry hath bene brought into the World by my meanes, for Idolatry took her first originall and beginning in Chaldea, in the City of Babylon, and in the Region or Countrey of the Assyrians, in the raigne of Ninus the third King, which was the Sonne of Bell, Bell of Nimroth, Nimroth of Chus, Chus of Cham, Cham of Noe: so that Ninus the third King of Babylon, was the first man that did ordaine Temples, and set up Altars, to sacrifice upon, unto his Father Bell, and to Iuno his Potger. First, he fashioned their standing Images, and set them in the midst of the City of Babylon, and that was the first beginning of Idolatry: other Neighbours and Nations did as much: the Egyptians made the like by Osiris, streamed Iupiter, the true Sonne of Cham and of Rhea. The same Osiris, after
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his death was esteemed of the Egyptians for his vertue to be a God, so that the matter by my counsell (quoth Folly) turned to Idolatry. For they offered sacrifice unto him, and honoured him in form of an Or or a Calfe: the like also did the Children of Israel in the Deserts with their Idol, which afterwards was named Seraphis.

But as yet France and Germany were not infected with Idolatry, howbeit I did my endeavour to make it more universall, and ceased not, till that shortly after this Pestilence had taken root. For the above-named Ninus, Sonne of Bell King of Babylon, married Semiramis, that wonderfull woman, who (as it is written) devised that all the male Children should be gelded; of her body begat hee one Sonne named Ninus the Second, and by another wife hee had another Sonne called Trabela, who by right of succession should have enjoyed the Crown of Babylon, but that his Mother in Law kept him from it, and took the Government and rule unto her selfe, and kept it in the behalfe of her young Sonne Ninus. Trabela then fearing his Step-mother, fled from Babylon, and after long travell hee arrived in France, not farre from the River of Rhene, where hee founded a City and called it Treves, which is yet a very ancient City. At that time was Gallica Belgica, and all the Countrey about it, which we call Low Almaine, first infected and poisoned with Idolatry, which was 1947 yeares before the Incarnation of Iesus Christ. Where Trabela (by my counsell) made the Picture of his Grand-father, Bell the Sonne of Nimroth, the great Giant and first Saturn of the Babylonians, to be worshipped in the City of Treves. But afterward Bavo who founded the City Pelges, otherwise called Bavoy in Hainor; had taken by force the City of Treves, and victoriously brought to Bavoy all the Treasure of Treves, and their Idols, wherewith also hee brought his own Idols from Phrigia. By this meanes the error of Idolatry was more authorized: for by my counsell he built with the spoiles of his conquest, seven marvellous and mighty Temples in his City, which had seven doores, according to the seven Planets,

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Planets, they had also a thousand Towers, every one an hundred cubits high, and eighteen foot broad. By what I have related, (quoth Folly) you may perceiue that the Babylonians, the Egyptians, the Phrygians, the French-men, and the Germaines, followed my counsell: but as for other Nations they were not as yet infected with Idolatry: For the good Patriark Noah, otherwise called Ianus, having dwelt in Italy fourscore and two years, and being 950 years old, (350 years after the Flood) he dyed, before the Incarnation 1976 years. This good man was lamented and bewailed through all the World generally, but chiefly of the Italians, then called Laignenes, and of the Armenians, over whom he first reigned. These people presently after they knew of Noahs death, they honoured him as a holy man: For in those dayes all holy men were counted Gods: as it is often mentioned in the holy Scripture, I have said yee are Gods; and, yee all are children of the most high. And which is more, they made him Temples and Altars, as now adayes Idolaters doe unto the Saints of Heauen. I (quoth Folly) made the simple people assure themselves that his Soule was removed into some of the heauenly bodies, for the which they called him the Sunne, and the Lord of the World, the Father of Gods, the greater and lesser, the God of peace, justice, and holynesse, the giver away of euill things, and the preseruer of all good things. Again, they called his Successours, Ianus Geminus, Quadrifrons, Enorrius, Ogiges, Vertumnus, Iupiter Optimus Maximus. When I perswaded the people to offer Sacrifice unto him as unto God, by which deed they became all Idolaters: for if they had esteemed him no better then a holy man, they had not sinned in that, for indeed he was a holy man. Mark what Austine saith in his tenth Book of the City of God: It is not lawfull (saith he) to offer any sacrifice to any Saint, be it man or Angel but only to God. After the destruction of Troy, Eneas came into Italy, bringing with him his own Idols, and the Gods of Troy: hereupon Idolatry took force, and increased more and more. I think (quoth Folly) that this which I haue told thee already may

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suffice to declare how Idolatry entred the world first. Then hast heard also how I governed Angels and Nations. Now thou shalt understand how I have ruled and ordered particular persons.

After the Flood, I first ruled Cham, Noahs Sonne, who being wholly given to the Magicall Art, obtained, and had the name of Zoroastes. He hated his father, because he loved his own Brother better then him, in revenge whereof upon a day he sound his father Noah drunk, tying fast a flap upon the ground, unhoneſtly he discovered his Fathers Privities: and (by my counsell) he presumed to touch those his secret parts, and enchanted them by his Magicall Art, so that ever after for want of ability, he could not joyn issue with any woman to beget children. His father being angry thereat, abandoned him for a season. After that, he became the first King and Saturn of Egypt, in so much as the holy Scriptures called Cham the first King of Egypt.

Again, by my counsell he trayned up his people according to his own nature, in all villany and sleighness; openly affirming, that men might lawfully use and have to doe with their own Daughters and Sisters, as was the custome before the Flood, and also to commit many other unlawfull deeds, which I am ashamed to declare: by the which doctrine, naturall Virginitie was oftentimes violently assaulted and rased. When my friend Cham went into Italy and usurped the Realme to himselfe. And whereas other Princes of his Linage in Germany, Spaine, and France, gave good Examples to their Subjects, instructing them in good and goodly Lawes, he contrariwise spoiled all the People in Italy, corrupting them with all kindes of Vices, as Leachery, Theft, Murder, Poisoning, and Enchantment, whereof hee himselfe was the first Inventaer, as all Historiographers hold Opinion. But when his good father Noah understood of it, he came into Italy, and hunted him from thence.

If I should write of all the evill deeds of Cham, it would be a mighty peece of work, and the matter would seeme many Volumes. But at the last, hee conveyed himselfe over among the

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the Bactrians, a people inhabiting towards the Indians, where by his Enchantment the people became his Subjects, and he reigned over them with great Force and Power. Yet at the last he was vanquished and slain in Battell by Ninus King of Babylon, which descended of his race by his Son Chus. Thus (quoth Folly) I lost my friend Cham, surnamed Zoroastes, Saturn of Egypt, the common Enemy of God and man, and one of the most perverse and unforwardest Tyrants that ever was in the World.

I governed Bel the second King of Babylon, and his Sonne Ninus; into whose heads I put a disordinate raging, so that they desired to rule alone in the world. And to bring this to passe, I counselled them to change and cut off the Golden Age, which would have things common, peaceable, and in quiet. Whereunto they armed themselves by all possible meanes, undertaking to spoyle Sabatius Saga, surnamed Saturne, King and Patriark of Armenia, so made and obtained by his Grand-father Noah. The same Sabatius was Son of Chus, and Brother to Nemroth, whom Moses called Sabrah in Hebrew, which in Latine is Saturnus.

When the said Sabatius King of Armenia, (having hardly escaped the hands of Bel and Ninus) went for refuge to his Grand-father Noah into Italy, where Noah made him King and Patriark of the Aborigines, and founded him a City on the other side of Tiber, which was named Saturnia: as Virgil declareth in a Passage, where he saith thus:

Primus ab æthereo venit Saturnus Olympo:
Arma Iovis fugiens, & regnis exsul adeptis.

That is to say:

Saturn the first, from his Realm did flie,
for feare of Ioves Artillarie.

He lost his Rule and Regiment,
and led his life in Banishment.

For Bell the Sonne of Nemroth, was surnamed Iupiter. And it is not likely to be true as some say, that the same Saturn that was chased away by Iupiter was Nemroth the King of Crete, but the Bible saith, that he was King of

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Babylon, which was farre distant from the Ile of Crete. In those dayes they termed the chiefe man of every House Saturn: their Sone Iupiter or Ioves: their Daughters, Iuno's, and their Sephetwes, Hercules: so that we finde in ancient Records, many men named Saturn, Iupiter, and Hercules.

But to my purpose, (quoth Folly) the abovesaid named Ninus by my counsell, after the death of his Father Bell, caused his Picture and standing Image to bee made, commanding every manner of person to doe Homage unto the Idols of his Father and Mother, and to adore them with Divine Musicke: and so hee was (as you have heard) the first Inventaer of Idolatry. I governed Tiphon the Sonne of Cham, in whom all his Fathers Vices abounded. He maliciously envied the prosperity of his Brother Osires, surnamed Iupiter the just, who was a great persecuter of Tyrants. It angered me (quoth Folly) that so honest a man lived. Then I caused Tiphon with other Gyants, to murder Osires, insomuch that Tiphon cut him in six and twenty pieces, and bestowed them upon other Gyants that helped him to work his feat. But the good Hercules of Lybia, the Sonne of Osires, with the help of his other Brethren, in soughen field, killed Tiphon the Gyant, and the other Tyrants, which consented to his Fathers death.

I governed (quoth Folly) one Iupiter King of Crete, which Countrey is now called Candie. But soasmuch as the Greek Lyers, and other Writers both Latine and French, to enlarge their Lyes and Dreames, attribute that unto this Iupiter oftentimes, which appertaines not to him, I would have you mark well that in those dayes, the Kings Children and Fathers of Families, were called Iupiter or Ioves: notwithstanding there are thre of that name renowned, as we finde in Histories. The first was Osires the Sephetw of Noah, the Sonne of Cham: who was no lesse good then his Father was evill. This Iupiter begat great Hercules of Lybia: who was King of Spaine, France, and Italy. This great Hercules, was like unto his Father, a
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great persecuter of Wyants throughout all the World. He begat of Araxa, the young Tuscus, King of Tuscany in Italy.

This Tuscus begat Alcirus Blascon, by whom was begotten Combo Blascon, which was (as some say) surnamed the second Iupiter, and worshipped in the World. Now this Combo Blascon surnamed Iupiter, begat upon Electra the Daughter of Atlas surnamed Italus (of whom yet Italy beareth the name) Iafus and Dardanus. This the Iyng Grecians, and many other Writers attribute unto Iupiter of Crete: which matter is in controverisie and may be denyed. For Dardanus after he had killed his Brother Iafus by envy and treason, he fled into the Ile of Samus, and from thence into Phrygia, where he founded a City called Dardania, where he begat a Sonne called Eriphonius, and of him lineally descended Troas who gave the City of Dardania the name of Troy.

This same Troas had three children, Illius, Issaracula, and Ganimedes, which Ganimedes was taken by Tataus the King of high Phrygia and sold to Iupiter of Crete, to be abused like a Sodomite: which argueth that he begate not Dardanus the great Grand-father of Ganimedes. The first Iupiter then you may perceiue was Ofires, Sapheto to Noah, whom Moses named Mazraim, The second Iupiter was Combo Blascon King of Italy, which some say also had been King of Athens, and of Arcady, but I think that Iupiter of Arcady, who begat Lacedemon, is some other beside Combo Blascon, Howsoever the case standeth, certaine it is that Iupiter of Crete, Ofires and Combo Blascon were contraries.

The third Iupiter, renowned in the world, was King of the Ile of Crete: who bare in his Scutcheon and Coat-Armour an Eagle: but in all his manners he was altogether given to Folly. For he deflowered Virgins, he ravished Widows, abused young Children, and committed all kinds of Willany that was possible, either to be spoken or done. He committed adultery with Alkmena, the Wife of Amphitricus, of whom he begat little Hercules of Greece: he did the like with Lada the Wife of Tyndarus, of whom also he begat faire Helen: I loath to tell what Deflowryngs and

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Apes he offered and thrust upon others, particular Maidens and faire young Children. But notwithstanding his vile life (quoth Folly) by my meanes the rude people made him a God and many false Liers have attributed unto him the noble deeds of the good Patriark Noah, and his Prophet Osires, first named Iupiter the just.

Moreover, they did not onely make Sacrifice unto him, but also gave him the Title and Name of Most excellent good, whereas indeed he was most evill: for he was an Incestuous and Sodomiticall person, and a common Enemy to Chastity and Honesty, in so much that people openly in their Stage-plays, counterfacted, sung and rescanted upon the filthy Lecheries, and other villanies which he used, affirming that such Antiques, and Pageants, were most fit and agreeable unto him: By meanes whereof all his Subjects gave themselves to the same, saying, that it was as fit for them so to live, as for their great God Iupiter.

I governed little Hercules of Greece, otherwise called Alceus, the bastard sonne unto the same Iupiter, whom he had by Alcmene, the Wife of Amphitrio. Unto the same Hercules the lying Greeks, full of vaine Eloquence, gave the name and title of great Hercules of Lybia, which is most false: for that Hercules of Greece was the first Pirate that ever robed on the Seas, and abounded with all vices, following the steps of his father Iupiter the Adulterer, in all respects; and as he lived even so he dyed: For being mad (saith Seneca) he slew his Wife and Children, and afterwards burned himselfe. But a little before his death he made Philoctetes sweare that he would never disclose his death, nor the manner how he had bestowed himselfe which thing he did of a vaine, arrogant, proud, and ambitious minde, even to this end, that the people might report and believe, that the Gods had taken him up to Heaven invisible: but it chanced not as he desired. Yet notwithstanding (quoth Folly) I perswaded the lying Greeks that it was so, and made them worship him as a God.

I governed faire Paris King Priams Sonne, whose name

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name was Alexander. At the first he made no account of me; but leauing a contemplatiue life he followed the loze of Pallas the Goddess of Wiſedome, mine Adverſary: but when Iuno, Pallas, and Venus, were at triſe for the golden Ball, which was thowen amongst them (with condition that the faireſt of them ſhould haue it) they committed the matter to the iudgement of Paris, ſurnamed Alexander: who was upon point to giue ſentence in the behalfe of Pallas mine enemy but by my perſwaſion afterwards he gave it unto Venus my, good friend, and my old acquaintance: then for recompence of his ſoothly iudgement, I counſelled him to goe to Greece, where he raviſhed faire Helen. Hereupon the Greeks in a great and mad rage, prepared all their force againſt the Troyans, and after ten yeares Siege againſt their City they took Ilion, and put King Priam to death, inſomuch that the whole Realm was thereby defaced.

In that Warres were killed many Princes, and Noble Knights, as Hector, Achilles, and Paris alſo was ſlaine by Philoctetes the Companion of the leſſe Hercules, in a Combat fought hand to hand. The weapons which they uſed, were Bowes and forked Arrowes, wherewith Philoctetes wounded Paris in three places. firſt, in his left hand, ſecondly in his right eye, thirdly in both his legges, which were faſtned with the ſtroak together. Being thus wounded, the Troyans carried him into the City, where ſhortly after he dyed.

I governed (quoth Folly) faire Helen, the baſtard Daughter of the third Iupiter King of Crete, begotten of Leda the Wiſe of Tindarus: which Helen by my counſell, went from her Husband Menalaus, and ſuffered her ſelfe to be raviſhed by a young Lecherous Trojan named Paris, ſurnamed Alexander, the Sonne of King Priam: ſhe brought blond and death to Troy, inſtead of Dowlie: for by her occaſion Troy was deſtroyed, and Priam with the moſt part of his children killed. And to the end that her adulterous Spate Paris or Alexander, ſhould not leave her and go to his own lawfull Wiſe Pagales Oenone, ſhe bewitched him with certaine drinke wherein ſhe was her crafty Miſtreſſe: which thing when
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one both use, he is in such case that he forgets all things past, and all sorowes present. When she was thus arrived at Troy, the good man her Husband Menalaus, with Ulysses and other Greek Embassadors, came to fetch her away, and King Priamus commanded that she should bee brought into his presence, offering unto her frankly with loud voyce, that she should (if she thought good) freely and with full liberty depart againe into Greece, with all her retinue, people, and pelfe. Whereunto she answered in the hearing of her Husband and King Priam, with the rest of his Counsell and Commons, that she was not disposed to retire to her Countrey, wishing also that her Husband Menalaus that good man might goe to God, for she was none of his wife, neither would she have to doe with him, and that she came not to Troy against her will, neither did she esteeme of his marriage.

To conclude, at length Troy by Treason was taken, and vanquish: eighteen years after shee had been from her Husband, and all that space had lived in Leachery, with two Adulteries, shee grew to agreement, and made peace with her Husband Menalaus. But when she was waxed old she looked in a glasse, and seeing her face farre from faire, shee fell into a loud laughter, and flouted at the Fowles that sought ten years together, for the love of a thing that faded so soone away: but when her Husband Menalaus was dead, two chiefe men of the City of Sparta, named Nicostratus and Magapentus, men of great Authority, hunted Helen out of the City and Realme of Lacedimonia, without appoynting unto her any place or provision to keep her. Upon which banishment shee came to Rhodes to her ancient Companion and friend Queen Polipo, which was also then Widowed by reason of the death of her Husband Etepolemus, who was slaine before Troy: And when shee was at Rhodes. Queen Polipo used her very well, but the young Gentlewomen her waiting Maides hated her deadly, for that shee was the cause that their King Etepolemus was kild: insomuch that upon a day they conspired together against her and got her
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into a Garden, where they fastning a Rope about her Neck, hung her upon a Tree and strangled her to death. This was the miserable end of Helen, who being dead (quoth Folly) I put into the heads of the blind people that she was a Goddesse, by reason of her incomparable Beauty. For which consideration they being not only Idolatrously, and heretically, but also damnablely deceived, built her a marvellous costly and stately Temple, and named her with great Deuotion, The goddesse of Beauty, and deuised many false Miracles and lyes, the which for breuity I let passe. I governed (quoth Folly) Pharaoh Amenophis, and Pharaoh Bacchoris, both Kings of Egypt: who by my counsell caused all the Male Childzen of the Iewes to be drowned, which people the first Pharaoh held in marvellous subjection. As for the second, I instructed him so well that hee would not suffer the Childzen of Israel to depart out of his Land, but in the end being scourged by God he was constrained to let them goe, and when they were gone, I gave him counsell in reuenge, to pursue them with all their Chivalry and power of Egypt, which thing he did: but the Tyrant and all his Company were drowned in the Red Sea. I governed Chore, Dathan, and Abiram, counselling them not to obey the commandement of Moses whom God had appointed chiefe Governour ower the Childzen of Israel: but Chore in offering Incense contrary to his Office, was attainted, and sode hundred more of his Faction with him: And for the Rebellion of Dathan and Abiram, the Earth opened, insomuch that they, their wives, childzen, and goods, were all swallowed up albe.

I governed Saul the first King of Israel, at the beginning of his Reigne, hee was good and godly, but at last I enchanted him so that he caused many of Gods Priests to be killed, insomuch that in one day he put to death fourescore and sbe. I counselled him to persecute good David, and to ask counsell of Witches and Sozcerers, contrary to Gods Lawes, then at the last being forsaken of God, he was vanquished by the Philistines, and with his own hands slew himselfe upon the spount of Gilboa.

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It was also so bold as to enter into King Davids House, and by my counsell I made him commit Adultery with Bathsheba the Wife of Urias: And notwithstanding, that Urias was his faithfull Servant, and good Counsellour, yet I gave him counsell to kill Urias, by meanes whereof his sinne might be covered in marriage of his Wife. For the which offence the Prophet Nathan disclosed me, so that my further meaning brake off, and ever after I was banished his House. I also governed his Sonne Absolon, who after hee had killed his Brother Amnon, made Warre with his Father, and drove him from Hierusalem, being nothing ashamed to enter the House of all his Fathers Concubines, and to lie with them, but an Duke did execute Justice upon that wicked Child, for when hee thought to escape with his Wife, the Tree caught him fast by the Haire of the Head, till Ioab came with a Lance and killed him.

I also governed Rehoboam King Solomons Sonne, who unreasonably grieved and oppressed his people with Taxes, and Imposts: Insomuch, that when they requested to have it somewhat eased, hee did not only deny their petitions, but also gave them unconteous Language, following the counsell of his young Iowen Gentlemen, rather then the wise admonitions of grave Counsellours, by the which meanes hee lost the greatest part of his Realm.

I governed the great Queen Iezabel, by whose abdice King Achab her Husband worshipped the Idoll Baal, and caused good Naboth to be killed: Shee persecuted the Prophets of God, and made many of them to be put to death: Shee sought by all meanes to dispatch good Elias, but as her life was chill, so was her death shameful: for she falling from a high Window, was overtrodden with Horses feet, and eaten up of Dogs.

I governed Sardanapalus, the last King of the Assyrians, who regarded not the Government of the Realm, but lived altogether in delight. Hee used to paint his Face, and to apparel himselfe in womans Apparell: hee exercised himselfe in all kinds of villany and Rithness: Insomuch that when

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he saw that he was forsaken of the greatest part of his people, and that he had very evil luck in Battell against his Enemies, and stood upon no ground free from danger of death. It chanced one day, that being in the Tower of Babylon, he set it on fire, and there burned himselfe, and all that ever he had.

I governed Cambices King of Persia, the Sonne of good King Cyrus, who by my counsell was given to gluttony, and drunkenness with other vices not becoming a Prince. Upon a time, Praxaspes one of his most excellent Counsellours, seeing him immoderately bibbing, reverently told him that it was not Prince-like: whereat the King was wroth, and commanded him to send for his youngest Sonne who being brought, Cambices caused Praxaspes to tie him to a Tree, saying: If I can hit the heart of thy Sonne with an Arrow out of my long Bow, is it the feat of a man that is drunk? So Cambices shot, and cloveth the Childs heart a sunder and shewed it unto his Father, with a warning to take heed how he judged his liege Lord drunk. Then I made him marry his own naturall Sister, and to kill his own brother. It fortuned upon a day, that as the King and the Queen his Sister, were at the Table, for his Pastime and Recreation sake he had a young Lyon let loose, and a mighty Pastiffe or Band-dogge that the King kept: these two fought so long, till at last the Dogge was like to have the worst. Within the sight of this came another Pastiffe was tyed in a Chains, both bred of one Witch, this Band-dogge brake his Chains in haste and came to help his fellow, insomuch that these two Dogges overcame and killed the Lyon. The King liked well of the love and loyalty of the two Dogges, but the Queen being moved thereat, began to weep bitterly. Which when Cambices saw, he asked the cause of her sorrow, to whose demand the Queen answered in this sort:

It is otherwise happened to my Brother, than to this Dogge that was too weak for the Lyon. For thou being his own Brother, hast not shewed the like love and faithfulness unto him, as this Band-dogge hath done to his Mate; for thou

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hast caused thy Brother to bee slaine. The King being soze displeased, and full of indignation at her answer, commanded that the Queen should bee had away by and by out of his sight, and put to death, the which was done: but as the King came one day out of Egypt riding on Horseback his Sword by hap fell out of the Scabbard, and he fell likewise upon the point of it, and was thrust thorow the body, and died.

I governed (quoth Folly) one Cataline a Roman, a very seditions fellow, who conspired to kill all the Senators of Rome: but he was put besides his purpose, by reason that one Cicero opened it, and he with all his Conspirators were killed in Battell. I governed (quoth Folly) Herod, and Herodias, to accomplish their Leachery I coupled them in marriage, albeit she was his Brother Philips Wife, which unlawfull marriage Saint Iohn reprehending and finding fault withall, soz so doing had his Head cut off. I governed Pilate, Annas, and Caiphas, in Ierusalem, with many Doctors, Priests, Scribes, and Pharisees: I counsell'd them to Crucifie Christ between two Theibes as if he had been a sower of Sedition: the which being done, I thought then that I had won all the World, but when I saw that upon the third day after, he rose again, contrary to my reckoning I lost a great number of Elvants and Subjects, who hearing the Apostles Preach, quite abandoned and gave me over.

I governed Nero the fifth Emperour of Rome, who at the beginning of his Reigne was good and vertuous, but after he had possided the Empire five years, he became most evil and wicked, and was given to Leachery and stinkiness. This man was a Murderer, he slew his Wife, his Mother, and others other honest Persons, of which number Seneca was one, he was the first Persecuter of the Christians, and put many good men to death, as soz Example, S. Peter, and S. Paul, with other. But the Tyrant being upon a time unguarded, and wanting about him his Lieutenants and Captaines of Warre, the Senators and States of Rome sought meane to punish him, soz anger whereof he killed himselfe,
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and the Souldiers that were sent to seek him, found him dead in the field.

I governed Antonine Bassian Caracalla, the ninetenth Emperour of Rome, who by my counsell killed his brother Geta: besides that, he married his Stepmother, and desired Pomponion the great Lawyer to excuse his murder. Who answered him: That he was not so willing to excuse a murder as he was to disclose him; the Emperour unworthy of so good an answer, killed the Lawyer.

I governed Varius Heliogabalus, the one and twentieth Emperour of Rome, who by my counsell lived so dissolutely, that he left behind him no memory of honest life, but infamy. This mans own Souldiers slew him, and threw him into a Ditch, and because his body would not sinke to the bottome, they dragged him out againe with a Hook, and hurled him into the River Tiber. I governed (quoth Folly) Iulian Apostata, the nine and thirtieth Emperour of Rome, who in his life was so wise and well given, that he was made Reader in the Church of Nichodemia. This man travelled to Athens, where he studied Philosophie, but he stayed not long in that good purpose, for by the counsell of me Folly, he renounced the Christian Faith, and became a Rebelter, and an Idolater: I perswaded him to persecute the Christians lest they should increase seven for one. I moved him also by my subtill device, to root and weed them out quite, which thing he meant to doe, but he was kild within two yeares after, who being slaine in Persia, and yielding up his evill spirit, he lifted up his bloody hand to Heaven in contempt and despiight of Iesus Christ, making this out-cry; Now, O Galilean, thou hast the Victory.

I governed the false Prophet Mahomer, and counselled him to make a Book, to entitle it Alkaron, and to expound things in the holy Scriptures carnally, which he did, and that Law is yet continued in the greatest part of the World. I governed Messaline an Emperesse, the noblest Whore in the World, who being but newly married to Claudius fifth Emperour of Rome, an old Gentleman, when she found by proofe, that her

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Husband was insufficient, and unable to satisfie her lecherous desires, by my counsell oftentimes she disguised her selfe into mans Apparell, and went to the common Stewes, where she abused her body with a great number, returning back no better than a Witch, and vaunted that she had vanquished and gone beyond all the Whores in the House of Bawdry. When the wandring Knight had heard these wonderfull Discourses uttered by Folly, and having in him some sparks of reason and inclination of nature, he thought himselfe foolish, if it were not in him to judge of deeds so mischievous and ill. And being no longer able to keep silence, he brake his mind to Folly, sending great sault: with this unsatiable Emperesse: insomuch that that he cryed out with a loud voyce, and said, Fie, fie, fie filthy Bitch, and vile Whore, worthy to bee ryed to a Tree stark naked, and delivered to greedy Dogs and ravening Birds to bee devoured. When I asked Folly what was the end of this wicked Woman, who told me that the Emperour put her to death, because she was not content with her lawfull Husband but married another man, whose name was Silius: whereunto I assented, saying, that it was a good deed, for there need no more but three such detestable filths in all France to spoyle the whole Realm.

This Tale of Folly touching her deeds and exploits, her devices, and practices, her provocations and counsels, it being long and strange, I am not able to repeat as it was spoken: but have nakedly recorded so much as resteth in my remembrance, which thing I have the rather done, to the end that all devout Christian Readers might willingly learne, and thoroughly know what great wickednesse they commit in following the evill counsell of Dame Folly. Every one ought to forsake her: for that the end of such as be ruled by her precepts, tread in her paths, and dance after her Pipe, is proved by experience to bee dangerous, deadly, and damnable. But now let us return to our Voyage, and former matter.

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CHAP. VI.

The wandring Knight finding two wayes, and doubtfull whether of them to take : Then chanced to come unto him Vertue and Voluptuousnesse, either of them offering to conduct and guide the Knight on his way.



So long lasted the talk of Folly, that we had trozne out the way well, and the Sunne went low. In the end we came into a straight, where we found two wayes; one lay on the left hand, was faire, broad, and entring into a goodly green Meadow; the other, on the right hand, which was narrow, rocky, and full of Mountains. Being then in a perplexity, and doubtfull which of these wayes I might take, Folly tolde me, that the way on the left hand was best and fairest, and Temerity my Horse kept a stirring to goe that way, so that I had much ado to raign him in. Then said I to Folly, that I feared lest the green grassie way would lead me into some Ditch and Quagmire, where we should stick fast. Besides that, I was more than halfe discouraged with her Tales which shee had tolde me, and though I in heart hated them, yet notwithstanding custome caused me to use them, not being able to doe otherwise without Gods grace. Whereupon I was resolved to take the way on the left hand, Folly keeping me company.

But as we were thus talking together, I espied two Ladies coming towards the place where we stood, (which made me very glad.) One of the Ladies rode upon a white Horse, and went in a Gowne of costly colours, brave-ly embroidered with Needle-work, and in a border the three Divine, and the foure Morall Vertues were wrought. This Lady was very beautifull, and she seemed naturally to be fraught with goodly graces and gifts; she had a neat body, a sweet countenance, a modest gesture: her face was not painted, she was alwayes very courteous, she pretended Authority and reverence, without flattery, she was not slowe
and

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and grim, but lovely and amiable; the other Lady rode upon a Rats coloured Horse, and went in a changeable coloured Gowne, garnished with Gold and excessive cost: she wore about her neck a Chaîne of Gold, with rich Jewels tyed unto it: her fingers were decked with King upon King: she seemed to have bene delicately brought up, her face was beautifull, but I suspected she was painted: her looks were wanton and unconstant, and she rolled her eyes every way. This Lady came to me before the other, and after salutations, I asked her which of the two wayes I should take to finde perfect Felicity. She answered me, saying: My sonne, if thou wilt follow me, I will bring thee a short and pleasant way thowost a great Wealden: be not doubtfull, for I will lodge thee this night in the Pallace of Felicity, into the which when thou art entred and placed, thou needest not think upon any thing, but what may best please thy minde, and procure thy delight: as fine Feare, Dancing, Singing, soft Lodging, Ladies Love, Laughing, Hunting, Hawking, Fishing, Fowling, Riding, Running, Shooting, Botting, Rich Array, and all things else that can be devised to please thy Phantasie: all which Pleasures I will provide thee with a thousand more: for it is in mee to bestow such things upon them that take me for their Mistress.

With these words I was bewitched and longed to see this pleasant Pallace, not mistrusting that she was any other then she said and seemed to be. And being desirous to learne her name, I began thus: My good Lady, may it not offend you if I ask your name? My sonne (quoth she) such as follow me, and have had experience of my goodness call me Felicity, and that deservedly and of good right: for I am indeed the Emperesse of the Pallace of worldly Pleasures, whither I will bring thee, before night if thou wilt follow me. There be some Enemies of mine that nick-name me, and spitefully mis-call me, by false and counterfeit terms, saying, that I am named Malice, Vanity, Vice, and Voluptuousnesse: But give thou no eare unto them, for they speak upon envy, hatred, and evil-will.

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Then approached the other Lady, which after salutation done, uttered these words unto me. Reason required, that I should have spoken first, but this painted Peacocok, named Wicked Voluptuousnesse, puts forth her selfe soz to speak before me alwayes, and to take the Tale out of my mouth. Take heed of her, soz doubtlesse her communication corrupteth and infecteth euen the very best libers, with the poyson of her error. Now I see thou art of good inclination, and ready to weigh thy pathes in the ballance, willing to walk as well the good way as the bad. And seeing thy minde waboureth, apply thy selfe unto Vertue continually, shorten the sorrow of thy Soule, water thee well with wisdome, adventure not thy present precious age, to be bouldoned in Ambition and balne-gloze, detest the danger of unsatiabie covetousnesse; let not thy liking be laid upon licentious love, abyod and shake off idlenesse, by using thy selfe to honest exercises, flee Worldly Felicity, arm thy selfe against the dart of Cupid, lest at length he overcome thee: open thine eares of understanding and follow my counsell. I am not the vile, villanous, balne, mischievous, subtil, deceitfull, and lying Lady Voluptuousnesse, but I am the assured and safe way that leadeeth to perfect Felicity. And though I am narrow and painfull to passe, yet if thou wilt follow me, I will make thee merry, and guide thee in the very way which God hath ordained to leade unto true Blessednesse. For my sonne thou must understand this, that Almighty God doth not bestow on men perfect joy and soveraign goodnesse, unless they labour to atchieve it. If therefore thou think alwayes to passe thy time in pleasure, and followest thine affection, doing all whatsoeuer seemeth delectable to thy foolish fantasie, and supposest that way to finde Felicity, thou art farre to be and greatly abused: soz, Hee that will have honey must make much of Bees. If thou desire Felicity, so leade thy life that God of his goodnesse may benehse to give it thee. Cleanse thy heart, and empty it of evill thoughts, bee firm in faith, establish thy Soule with soundnesse and sincerity, be not deceived with damnable Doctrine, nor led

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away by wrong opinions. This that I tell thee cannot be done without Labour, neither can any profitable or good thing be obtained without paines-taking. Thou seest how Shep-herds, Hoymen, and all Artificers, if they grow in Wealth, it is by labour and travell.

Where the Husbandman any better than a foole, if he should hope in Parbest to reape Corn off his Ground, where he hath sown no Seed, when Season serbed: Even so is that man marvellously mis-informed, that thinking to atchieve perfect felicity or to reape true Blessednesse, having not first sowed his field with Vertue, good Deeds, Faith, Hope, and Charite, which is the high-way to Heaven. The Husbandman dungeth his Ground, soweth his Seed, graffeth his Trees, tarreth his Sheep, and leaveth his Life in Labour, hoping to enjoy the fruit, the Grasse, the Grain, the Wool, and generally all the profit: the expectation and full account wherof, maketh him to take paines with pleasure. Even so, if thou wilt be content painfully to walk this way, without regard either of Rocks or Mountaines, doubt not to finde true felicity.

Having heard this long and wise admonition, and marking the Lady well, I could not be in quiet till I knew her name: Wherefore I said, Adam (without offence be it spoken) I pray you what is your name: She answered, saying. My Name I am great with God, I am acquainted with the Saints, I am all in all with Angels, I am much esteemed of good-men, without me nothing is done in Heaven, and without me no good thing can be done on Earth, I am commonly called Felicity, Wisdome, and Vertue. I govern good Kings, Princes, and people; good Prelates and Ecclesiasticall Persons: I stop the mouth of false Prophets and erroneous Teachers: I hinder their Heresies, and stop their wicked proceedings: I govern Householders and their Families in good order, I am a Companion with the lovers of Learning, I am a Husband to all chaste Wives, Widowes, and vertuous Virgins, I reward my friends in prosperitie, with health, and in adversity with kinde consolation

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lation; I minister unto them Food, Raiment, Lodging, Strength, Patience, and all things necessary; and whether it be little or much they take it in good part. Contrariwise, the friends of Voluptuousnesse are never satisfied, although they have too much.

My friends had rather sing Psalms then vaine Songs: they had rather fast then be drunk: they had rather pray than curse: they rise early and goe to bed late: they have care of the Common-wealth: Faith counselleth them, Hope assisteth them, Charity inflameth them, Wisdome governeth them, Iustice guideth them: and I doe and will enrich and encourage them, that all the world shall have them in admiration, honour, and reverence. Yea, though their bodies die, yet their fame shall live for others Example: and their souls shall remain immortall, like unto the estate of Angels. Contrariwise, he that leaveth his life in Voluptuousnesse, Ambition, Filchinesse, Uncleanesse, or Evill conversation, if he be not sorry for his unfaulnesse, and repent him of his time lewdly spent, that mans death is damnable, and his shamefull report shall never die, no more than that of Sardanapalus, Nero, Heliogabulus, Herod, Pilat, Annas, Caiphas, and such like: therefore my sonne, leave Voluptuousnesse, if thou meanest to finde true felicity and perfect Blessednesse.

CHAP. VII.

The Wandring Knight, by the counsell of FoHy, left Lady Vertue and followed Voluptuousnesse, which led him to the Pallace of worldly Felicity.

When I had heard both these Ladies tell their Tales, I was more amazed than ever I was before, inasmuch that I wist not which to take for my Guide. But alas (poore perplexed Pilgrim) if I had had but the wit of a Woodcock, and not waboured in minde, I had followed Vertue, and left Voluptuousnesse: But being amidst mine amaze, I requested

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my Governesse Folly to teach me quickly which of these two Ladies I were best to follow, for the finding of true Felicity. So sooner had I spoken the word, but suddenly she cast out this Language, saying that Vertue was an Hypocrite, and that her way was painfull to passe. But (said she) if you follow Voluptuousnesse, thou seest her way is faire, sweet, green, and pleasant.

If thou follow Vertue, thou submittest thy selfe to cold, heat, hunger, thirst, travell, paine, and wearinesse: thou must rise early, and goe to bed late, stand in feare, weep, take care, live in sorrow, and yet be in doubt to have Felicity at last. If thou offend her never so little in word or deed, she will leave thee, for she is too severe, even in small trifling matters: Whatsoever she said to thee now she will deny when she hath thee among the Rocks and Mountaines: she will leave thee alone among wild beasts, to lead thy life in the wilderness. Wherefore I advise thee beleve her not, and follow her not. But let us take this farre large way on the left hand, through which the greatest part of people doe passe, and at night wee will lodge in the Pallace of Felicity. And this I tell thee, that if thou chance to mislike of thy entertainment there, within a day or two thou mayest returne, for the way is but short, and then (if thou think it good) thou mayest clime over the Mountaines, and ride through the way on the right hand.

These delicate devices of my friend Folly, dashed quite the advertisements of Vertue, whom (with thanksgiving) I bade farewell, desiring her not to be offended, in that I did not follow her over the Mountaines. When Lady Voluptuousnesse led the way, my Horse Temerity trod his Trace, and Folly followed fast at my heeler. Vertue blessed us very well, and came sadly behinde me, even like one that mourneth after a dead corpse, saying to her burged, crying with a loud voyce: Ah thou arrant Ass; leave Voluptuousnesse, for she will lead thee to death and destruction. The counsel of thy friend Folly is devilish, she daily deceives such as follow her: Felicity is false. The language of Voluptuousnesse

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nels is a meere charme, wherewith she useth to bewitch her children.

Notwithstanding this exclamation and rebuke, I went on my way, and could not away with her Christian counsell: whiche when she saw, she gave me a furious farewell, saying: *O monstrous man, O bedlam beast, O foole unfortunate, O idiotly Idoll, O shadow of man!* thou hast no more sense or reason then an Ass, thou settest thy selfe to be shamelesse, in thus framing thy fancy to follow Voluptuousnesse, and to forsake Vertue. Wilt thou embrace worldly wealth, rather than heavenly grace? Didst thou desire the Tree before the Fruit? I see thou art souly abused. *Was that leadeth Vertue and followeth Voluptuousnesse, is subject to Satan.* Remember *O thou wretch* what Solomon saith: For that I have cryed, and thou hast refused to come after mee: I stayed till the morrow, but thou understoodst not but doubtdest my counsell, and wouldest not receive my correction; therefore I laugh at thy destruction: but when thine evill hap and trouble cometh, then thou seekest mee in the morning when thou shalt not finde mee, because thou hast hated knowledge, and hast not received the feare of God, nor obeyed my counsell, but despisest my correction.

Which words uttered unto mee by the mouth of Wisdome, might have sufficed to withdraw mee from my foolish enterprise: But she preached to a post, and Folly whom I followed, did mock and deride her all the while.

CHAP. VIII.

How the Wandring Knight was received and welcommed to the Pallace of worldly Felicity.



After wee had passed certaine degrees on our way, with untwonted joy, Voluptuousnesse laid her hands on my head, and gave mee her best blessing, (I letting her alone as one to whom I ought duty.) When uttered this unto mee certaine sweet words, which enchanted me: for presently I lost my senses,

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estimating all well that she said or did. After we had spent in sport some houres of the time, the Sun began to set, and so I espied the Pallace of worldly Felicity, whereat I was not a little glad: for it seemed to me very pleasant, and we thought I smelt vntinitier. Whereas indeed all was very witchcraft. When we were within a crosse Bow-shot of the Pallace Voluptuousnesse hopt and hallowed, whereat came out a Legion of Ladies pompeously Apparellled, among whom were these next named: Lust, Prodigality, Leachery, Warronnesse, Carelesnesse, Bravery, Laciviousnesse, Ambition, Drunkennesse, Licourishnesse, and such like.

Being dismounted from off my Horses, Folly took off my Helmet, and my face being bare, all the Ladies kist me, and bade me welcome: which entertainment agreed well with my foolish fancy. Then Prodigality and Ambition led me by the hands, Laciviousnesse and other Ladies led the way before, Bravery and the rest followed after. Thus we entred into the Pallace of worldly Pleasures, the gate whereof was great and high, built with Marble-stone, and alwayes stood wide open, day and night, Winter and Summer, whereat I marvelled much. When Voluptuousnesse told me the reason, with these words: I alwayes keep open House for as many as will, and at what houre soever any doe come to me, by night or by day, they are welcome, and I doe receive them royally. When Voluptuousnesse led me into a great and sumptuous Hall, hangd with Cloath of Arras, and full of Torches burning round about. There Lust unarmed me, and Bravery gave me a night-Gown of Crimson Welvet, lined with Partine skins. Within a little while after the Table was covered, in came the fine cases, and to supper we goe.

This done, Lady Voluptuousnesse set me in the highest place, and there sate on either side of me Licourishnesse and Drunkennesse, then the rest of the Ladies sate downe in their degrees: but Voluptuousnesse sate right against me who curiously carbed me of the delicatest meat. Our waiters were young Gentlemen, very bravely Apparellled,

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our Seruice was sumptuous, our Meats were well seasoned, and handsomely handled: our Cooks were cleanly, our Butlers bountifull, our Seruitours very singular, our Musicke was excellent, our Singers were sweet, and every Officer excelled in delicatnesse. There was dainty feeding, pleasant parleying, continuall quaffing, in somuch that halfe drunk & whole drunk was a goodly game: ribauldry was our recreation, and as for knavery it was canball to the ppoofe. When supper was ended, Lady Wantonnesse came to me, and asked me if I would Dance: And Lady Lust likewise, asking me whether I would lie alone, or have a Besfellow: I made answer, that I was weary, by reason of my journey, and so desired to goe to Bed. Then Laciuiousnesse brought me to my Chamber, where she lodged me in sweet Sherts, a soft Bed, Curtaines of Tissue, and all things costly and excellent. In conclusion, Lady Voluptuousnesse took her leave, promising in the morning to shew me the rest of the Pallace of worldly felicity, whereof I dreamed all night, my head was so full of toyer.

CHAP. IX.

Voluptuousnesse sheweth the Wandring Knight some part of the Pallace, and after brought him to Dinner.

In the morning, when the Sunne beames brightly adorned the Chamber where I lay, I perceived the gallant glasse Windowes of costly Chrysolite; Laciuiousnesse came unto me and bade me good morrow, asking me if I would rise. Whereunto I answered yea, and did so with speed: now whiles I was trimming my selfe, in came Licourishnesse, and her sister Drunkennesse, who had prepared my breakfast: anone after came in Lady Voluptuousnesse accompanied with Lust, Leachery, and all the rest, she was appparelled moze like a Goddess than a Queen. All these kissed me sweetly, and sat down with me to breakfast, which being ended, Ambition put upon my head, the Cap of Curiosity, wherewith presently I became

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so curious as could be in all things, saving goodness. Then I desired Voluptuousnesse to shew me the rest of the Pallace, according to her promise: so we walked together, into a goodly great Chamber, hanged about with Cloath of Gold beset with Pearles. This Chamber was Paved with Marble black and white, the Pillars were Jasper, the Roofs was Ivory layd on with Gold, and the Statues were Alabaster. In this Chamber also was a sumptuous Chair of State, where in most magnificently sat a Prince, having on his Head an Imperiall Crown of Gold beset with precious Pearles, and in his Hand a Scepter Royall. Hee was besides that, very richly Arraged, accompanied with many Nobles, pompously Apparelled. This Prince I revered, and he likewise saluted me, giving commandement, that I should be most singularly and excellently used. So we went from thence and being abroad, I asked Lady Voluptuousnesse what Prince the same was: who said that hee was the Prince of the Pallace, (even my Father) the only giver and bestower of Felicity: the which I believed to be true, till I found indeed, that hee was Lucifer, the Father of Filthinesse, the Grand-father of Gluttony, the Prince of Pride, the Emperour of Iniquity, and the Lord of Lewdnesse, a Ruler of the World, and one that had nothing to doe in Heaven, but in Earth, among a sort of wicked Worldlings, and Debilitate People.

This Lucifer arrogantly challengeth unto himselfe, that he hath Power to give Glory, Honour, and Riches, to whom he listeth, as the Scripture witnesseth, wherefore Worldlings do serve him as his Subjects. From thence we went to the Treasure-House, where we saw Coffers full of Coyne and Jewels, which was kept by Lady Fortune (as Voluptuousnesse saith) and she bestowed all that Treasure on such as the King commanded. From thence we went up into a great Gallery, where we saw three Pyesses, the first full of fine Woollen, the second of pure Silkes, the third of faire white Linnen: this place Pomp had in keeping. From thence we went to the perfuming House, which differed nothing from
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an Apothecaries Shop. For there I found all things that might move a mans appetite, or stirre up his delight. There were colours to paint proud Women, Perfume and Ointments to make their Bodies soft and sweet, and this place was kept by Laciviousnesse. Then we went into goodly large Halls, where Wine of no kinde wanted, and there was Dame Drunkenesse her Kingdome. From thence I was led to the Kitchins, where all things were kept in order by Licourishnesse, whose rule lay in that place. From thence to another great roome where wee saw a sort of young sweet faced bodies: Voluptuousnesse told me they were Canimedes and Endimions. From thence she had me by to a place that was builded very round in compasse, which place was marvellous bright and lightsome, by reason of the great glasse windowes of Chrysell. This served them instead of a Temple, for they had none other: Here we saw a great number of fine delicate Dames, exceeding amiable and beautifull, among all, one excelled, whose name I asked, and Voluptuousnesse shewed me that it was Lady Venus, whom all licentious Lovers doe like notably well, and honour her as a Goddess. By her side a blind Boy, who with his Bow and Arrows shot at adventure, and hit my heart: by and by came down Venus and she plucked it out, receiving me with comfortable words and wonderfull perswasions. And although the Arrow was quickly taken out, and might seeme to doe no harme: yet I think the head thereof was poysoned, for it hath made so deep a wound, as is very infectious, and scarce curable, unlesse with some speciall plaisters. The same Cupid governethall Lecherous Lovers, of what age soever they be or degree, witness daily experience; he is naked and past shame, not caring who looketh upon him: his blindness representeth the folly of such as runne head-long after lewd love, setting their feathers in the winde, without respect of any after-clap. His Bow and Arrows doe signifie the folly of Fowles, which offer themselves to be his Butt, and stand still while hee doth shoot and hit them. His wings signifie the wavering minde of such as he hits, who are quist in no place

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plate of time. For who is more mutable, vaine, light, inconstant and variable, than the fleshly Lover. Some say that this Cupid hath a Torch burning in his hand, meaning thereby that hee burnes to the heart, all them that he toucheth. All this dispatched, Voluptuousness and I went to Dinner, and she promised mee when I had dined, to shew mee the rest of the Pallace.

CHAP. X.

Dinner being done, Voluptuousness sheweth the Wandring Knight the rest of the Pallace of worldly Felicity, with the description of the Towers thereof. And by the Author is declared the evill Fruit of certain notorious finnes.

His chanced in the pleasant Month of May, when Love and Lust is most in force: so it was determined that we should sup in goodly Gardens, not in Banqueting Houses, although they were wonderfull fine, but in Arbours overgrown with sweet Cylantine, Rose-trees, and Vines; faire, and clear fountains of cold water running by, and fragrant Herbs and flowers casting a comfortable sent. The little pretty Birds did sing round about us, as well in Cages, as on Trees, and Bushes. There was playing, piping, singing, dancing, leaping, embracing, and kissing: finally, each Lover with his Love was merry; and to be briefe, every one did what liked him best, and thought themselves happy to finde such Felicity. But all my desire was, to see the rest of the Pallace: wherefore I charged Lady Voluptuousness, with her promise, which took effect, inasmuch that we went assalong to a certain place, where I saw the very secret lodgings of Voluptuousness. But what they were for feare of offending the reverend Reader, I mean not to rehearse: then we went from Gallery to Gallery, from Office to Office, from Chamber to Chamber, where I saw every place furnished with so rich Habables, and such choise, as nothing can be wished more.

Amongst

of the Wandring Knight.

Amongst all those rooms one Chamber excelled in largeness and workmanship, so costly Carving, and in all other respects. There I found a very brave Bed gorgeously trimmed, inasmuch that I commended the same highly. Then Lasciviousness said that she had charge of that Chamber, and if I liked to lie there that night I should. Lust also promised to bring Lady Venus to lie with me. I hearing this, me thought I felt the wound that Cupid gave me as fresh as at the first: Then went we about the Walls which were all of Jet, thick and strong: Upon these Walls were built seven Towers like unto Staples, and every Tower had his owner: In the first Lodged Pride, in the second Envy, in the third Wrath, in the fourth Gluttony, in the fifth Lechery, in the sixth Covetousness, and in the seventh Sloath. My purpose was to goe into them all one after another. And as I entred into the Tower of Pride, which was the first, I spies written, this Poser over the Doorch, **PRIDE IS THE PRINCE AND ROOT OF AL SINS.** For as a King is accompanied with a great traine of Servitors, even so hath Pride a sort of sinnes for her subjects, over whom she reigneth Prince like. Again, as Kings keep and hold their own right, even so doth Pride behave her selfe toward the proud. It is a singular sign of a great reprobate and cast-away, when a man lieth long in Pride. For this sinne displeaseth God more than all other vices, as humilitie pleaseth him more than all other vertuer. And because the proud advance themselves aboves all other, the Devill dealeth with them accordingly: For as the Crow when he is not able to crack a hard Walnut with his Bill, taketh his flight aloft right over a great Stone, and letting it fall, breaketh the same, and then alighteth to eat the kernell: even so playeth the Devill with the proud, for first he advanceth them aloft, and bringeth them to promotion in this World, but when they are in the top of their hapinesse, and think upon no danger, then, even then comes the Devill, and he throwes them down head-long with a mischiese, into Hell.

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The difference between the humble and the proud, may be known by that of Cozn and Chaffe. For as Chaffe being light is puff up aloft with the winde, and is suddenly consumed, whereas contrawise good Cozn lying low, is gathered from the ground, laid up in Garners, and esteemed of every body: even so it falleth out with the pride of the proud, and the humilitie of the humble. Unto pride doe appertaine these Vices following: namely Arrogancy, Presumption, Contempt, Heresie, Hypocrisie, Disobedience, Vaine glory, Ambition, and such like.

In the second Tower lodged Envie, over whose Entry dooze, this devise was written, FIRE-BRAND OF HELL, AND THE DEVILS DARLING. Now, Envie is a sadnesse and heavinesse of heart for anothers prosperitie. This sinne hath soveraintie in the bad, as Charity in the good. Charity is a badge of Salvation, Envie of Damnation. The envious man differs not from the Devill in any degree, they are Partners in gaine and in losse. If the Devill reap profit by doing evil, the envious man will be sure to follow his trade, for lucre sake. And as the envious man grudgeth at anothers profit and good name: so doth he delight in anothers losse and ill report: There cannot be a fouler and more cruell sinne than Envie: for shee alwayes tormenteth and vereth her fosterer, I meane the envious, in whom she dwelleth. He that seeketh to get good by others evil, never amends in that mind. And he that planteth his pleasure upon anothers paine, shall have such fruit, as he that grafts figs on Thorns: or would make fire to burn by pouring water thereon. Envie is a disease hard to be healed, because it lyeth hid in the heart, where the Physitian cannot come to cure it. There belongs unto this Vice, Hatred, Malice, Slander, Disdain, Treachery, and the like.

In the third Tower dwelt Wrath, over whose Doore this Device was written, THE VERY MVRTHERER OF HOLY LOVE. For as holy Love prepares the Conscience to dwell with God, so doth Wrath prepare it to dwell with the Devill, Wrath taketh away the hearing

of the Wandring Knight.

hearing of reason. The wrathfull man will heare the counsell of none. There is nothing resembles the Image of God more than man being in perfect love. For God will be there where unity is kept, where people be at peace, and where Countreys be quiet: which cannot be in wrathfull wotches. A wrathfull man is like unto one possessed with a Debill, who is ever tormented untill he hath vomited him out. Wrath maketh men fight, Wrath causeth blasphemy, by Wrath the Debill conquereth Countreys, Wrath is like a muzzled Dogge; for when he cannot bite, yet with snarling he makes others goe together by the eares. And as the fisher men troubleth the water, because the fish should not see his Nets, even so the Debill by Wrath troubleth man, so the end he should not understand nor perceiue his own destruction. So the wrathfull man belongs inflaming of the heart, Indignation, Disorder, Blasphemy, Contention, Rankour, Revengement, Murder, and such like.

In the fourth Tower dwelt Covetousnesse, whose Dosey is this: **IDOLATRY AND A BOTTOM-LESSE GULFE ARE INSATIABLE.** The covetous man is forsaken of God, for he loves his gains better than God: he had rather lose God than goods. For little trifles that touch his profit he sweares and lies, which is a thing most damnable. The Faith, Hope, and Charity, which he should have towards God, Covetousnesse turnes it to Riches. The covetous mans heart is all upon his goods, and not upon God: for where the heart is, there is also a mans love. The covetous man offendeth in evill getting, in evill using, and in evill loving his goods. The covetous man is governed by the Debill, hazarding his Soule to eternall torment for the lewd love of temporall toys. And as the House is caught in the Trap, whiles she hopeth to get the Bait, even so is the covetous man by the Debill, in hunting after Riches. The covetous man is like unto a Hogge, whose life doth little good to any man, but rather great harme, by reason of the noysomnesse and filthy stink which that nasty Beast procureth: but when the

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Butcher hath killed him, then he yields profit, because it nourisheth, &c. Then to the covetous man whilst he lieth both good to none, but rather diminishes his neighbours: but, when Gods slaughter-man (Death I meane) comes and destroyeth him, then those that live, fares the better. The covetous man is like a Band dogge, that feedeth upon Carrion, and will admit no companion to take part with him, but eating all alone, and filling his guts till hee burst, he dyeth, and the fowles of the Ayre devour him. The covetous man hoardeth his goods, and suffereth the needy to starve. The covetous man knoweth over the poore, the Devill crieth over him. And upon Covetousnesse attend these monsters, Usury, Simony, Fraud, Perjury, and all Sacriledge, Deceit, Extortion, Oppression, and the Devill.

In the fifth Tower dwelt Gluttony, over whose portall this Verse was written, VENOMOUS WINE AND DEADLY Dainties. Truth it is, that the throat is the gate of the body: you know that when an Enemy would winne a Castle, if once he get in at the Gate, he makes no doubt of winning the hold: even so the Devill, when he hath entred in at the throat, it is no question but he would winne both the heart and body. Now his custome is to enter with many sinnes, of which Gluttony is the mother. For the drunkard and immoderate feeder, consenseth to all vice. Therefore it is requisite to let a good Porter to keep the throat, lest the Devill get in. For as a man may lead a Horse when he hath him by the Bridle: even so may the Devill rule a man, having once gotten hold of his mouth by Gluttony, yea hee then possideth him wholly. The servant being Come-fed, oftentimes rebelleth against his Master: even so the body having received excess and more than enough, is apt to rebell against the spirit. Gluttony kills more than the Sword of the Enemy, it makes many to dye sooner than they should by nature. Excessive eating and drinking corrupteth the body, and ingendereth diseases. By Gluttony men be franked, as Capons are crammed. A
Glutton

of the Wandering Knight.

Glutton is worse than a Hogge that feedeth filthily, and yet the Hogge is like the Sire, of whom he takes his manners, and both but his kinde.

They that make Taberns their Temples, are like a Hogge wallowing in the mire. For as the filthy Hogge tumbleth in the mire and dirt, even so do Gluttons and Drunkards oftentimes wallow in damnable Drunkenesse and Gluttony. Upon this foule sin, other sinnes doe depend, as namely, Greedinesse of meat, Devouring, Daintines, Excess, Dulnes, of feeling, Foolish mirth, Vaine-babbling Ribaudry, and Bold beastlinesse.

In the sixth Tower li'd Leachery, whose Poser was
A COMMON AND FILTHY WHORE
DEFILETH BOTH BODY AND SOULE.
For the filthinesse of a Harlot corrupteth a man within and without. Of all sinnes, this sinne of Leachery is the pleasauntest to the Devill, because it hurteth both body and soule, and because he was never toucht with it, being a spirit, and no body. Were not the Harchant a flat foole to make any bargaine, knowing before that he shall repent it after? Even so the Leacher takes much paines, he spends his goods to accomplish his desire, but afterwards he repenteth both his paines, his cost, and his purchase; nevertheless, with that repentance he is not forgiven of God, unlesse a full purpose and resolute intent of amendment issue and follow thereupon. The Leacher in his life is three wayes torment- ed: first, with the heat of a Harlot: secondly, with the paine of his hurt: and thirdly, with the woerie of his own Conscience. He burnes in conscience, he stinks with infamy, his Conscience accuseth him for his offence. Leachery is a ditch wherein the Devill hurles other sinnes. To behold a Woman wantonly, is a great alluring to Leachery, so that good were it, not to look upon her at all, but much better not to touch or meddle with her carnally. Six other sinnes wait upon Leachery, to wit, Fornication, Adultery, Sacriledge, Incest, Buggery, and Rape.

In the seventh Tower dwelt Sloath, whose Poser was,

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**A SLOTHFULL HUSBWIFE AND ALL
WAYES SLEEPING.** Sloath is a heavinesse of
heart, and an hatred of spirituall goodnesse, whereby a man
is made negligent in serving of God, either by good words
proceeding from the mouth, or good works issuing from the
heart, both which God himselfe willeth. It is most fit to ac-
knowledge a Creator, and an increaser of that good and good-
nesse which we daily receive: as also to confesse our selves
sinners, and God the forgiver. But as people are dull to doe
good deeds, so are they swift to commit sinne. Many evils
grow by Sloath, whereof two be perillous, and Sloath her selfe
confesseth no lesse: namely, to neglect a converting unto
Christ, and a carelesnesse of confessing sinne. Whereby it
commeth to passe, that oftentimes many depart this life, not
confessing themselves to have offended God, neither yet con-
verting or turning unto him: in doing whereof they ha-
zard both Body and Soule. It is a hard thing for one to die
well, that alwayes liveth ill. In this Tower of Sloath are six-
tene severall lodges or cabins: in the first, libeth Lukewarm-
nesse; in the second, Laciviousnesse; in the third, Drowsinesse;
in the fourth, Carelesnesse of himselfe and his health; in the
fifth, Delaying the time to do good; in the sixth, Retchfulness;
in the seventh, Dastardlinesse; in the eighth, Vndeavournesse; in
the ninth, Heaviness of heart, or hatred to serve God; in the
tenth, Wearinesse of life; in the eleventh, Desperation; in the
twelfth, Vnsteadinesse; in the thirteenth, Vnconstancy; in the
fourteenth Murmuring, in the fifteenth Vnpatience. And thus
much of the seven Towers built upon the Wall, and the dwell-
ling in the same. It remaineth now to say somewhat of the
standing of this Pallace, which we intend to doe in few
words.

of the Wandering Knight.

CHAP. XI.

A Description of the Situation or Standing of the Pallace of worldly Felicity.



This Pallace was situated or built in a pleasant Valley, upon the foot of a high Mountaine, incircled with Hills on every side; whereby it was not only defended from force of Tempests, which way soever the winds blew; but the very Hills themselves were very sightly and serviceable. For on the one side was a goodly Vineyard, wherein grew Grapes of sundry sorts; on the other side it yielded great quantity of graine: on another side were high Woods, which yielded great store of good Timber, and Trees wherein bred all manner of Birds: on another side were Warrens and Conny-bowles full of Hares and Connies: in another place was a goodly Park, wherein was no want of Dere, red or fallow. Beyond these Hills were goodly Forrests, full of gentlemanly Game for Hunting. In the Valley where the Pallace stood, was a marvelous faire greene Medow, thowgh the middest whereof ranne a River of fine fresh water, upon the brimmes whereof on both sides along grew Apple-trees, Peare-trees, Plum-trees, Albe-trees, Elder-trees, Oke-trees, Elm-trees, and such like: fast by the goodly Bank also grew many young Hazel-trees, full of Nuts, at the time of the yeare, and by that againe such store of Walnut-trees, as passe to be spoken, besides many Ponds full of fish, & excellent Orchards of all kinds of Fruit, and goodly Gardens also of sweet flowers. The River was not without great store of water-fowles, & as for the Wood, there bred in it Hawks, Hermes, Pelicans, Pheasants, Cranes, Wood-cocks, Whitsores, Kites, Crowses, Cormorants, Turtles, Woodquits, Eagles; to be short, all kinde of Birds possible, as might be perceived by feathers, which fell from them to the ground prunning themselves. What should I speake of

Pigeon

The first part of the Voyage

Pigeon Houses, and of secret Banketting places, fine and delicate, why it were but folly: beseege all this, you must think that there were Tennis-Courts and other places of Pastimes; the Walls whereof were very high inasmuch that it would have made one amazed and dizzye to look down from the top. There was also a marvellous Spout and fearful to behold, the bridge whereof was not broad, and called Desperation, the passage over being a long narrow Plank, so that if one went awry, he fell in, with hazard never to be recovered. The Stables were full of goodly Horses, as Hobbies, Jennets, Barbed Horses, Geldings, Hackneyes, Mules, Camels, and Colts. The kennels full of Dogs, as Gray-hounds, Otter-hounds, Bore-hounds, Spaniels, for Land and Water, Pasties for Bull, Beare, and Boar. We Suppt in a Banketting-House, and our Supper excelled all the fairs that ever I saw: Lady Venus kept me company, and I was dilled with the sumptuous service that I had. All my delight was to behold Lady Venus, who sat over against me, inASMuch that at last Voluptuousnesse overcame. Supper being ended, in came Singers, players, Dancers, Maskers, Drummers, and many Sports, which we used daily in feasting. Now when I waxed weary, I took my leave of the company with good night: and then was brought to the best Chamber in all the Pallace, Lady Venus broode waiting-maid attending upon me. But every one departed after I was in Bed, saving only Venus, the Goddess of Love, with whom I lay all night.

CHAP. XII.

The Authour declareth how the Wandring Knight, and such like Voluptuous Livers in this World, transgresse the Tenne Commandments of Almighty God, underwritten.



As long as the Knight continued in this possilient Pallace of worldly Desire; following his own Fantasie, by vaine Voluptuousnesse enticed, he did no other thing but play the foole, Dance, Leape,

of the Wandring Knight.

Leap, Sing, Eat, Drink, Dabok, Hunt, Fish, hunt Whores, and such like, (as did the Prodigall Sonne) and lead a dissolute life, for the space of eleven dayes, which signifies a marvellous mysterie, and unfortunate. For the Number Eleven by the Opinion of Christian Doctors, and Philosophers, is a wicked and unlucky Number, for that the Number Tenne signifies the Tenne Commandments of God, the Number of Eleven which is one more, prophesieth and fore-telleth the transgression of them. Wherefore the Knight having remained Eleven dayes in the Pallace grievously transgressing the will of God, letting loose the bridle of his own affections, without restraining any of them: if you note well the premises, and see into the sequell, you shall finde, that such as live after the order of the Pallace of worldly felicity, being given to follow the pomp and pride of the World, with the pleasures and voluptuousnesse of the same, and same willing to lead that life, without purpose of change, may rather, triumphing and rejoicing therein; I say truly, that such are transgressors of Gods Lawes. Contrariwise, such as account themselves here to be but Pilgrims, and fix their affection on the other World, where Jesus Christ reigneth in glory, regarding this life an exile, and desiring to be delivered out of it, to the end they may enter in at the Pallace of the heavenly King, shall enjoy the fullnesse and happinesse thereof.

As this World yads a great deale of temporall goods and transitory honour, so doth it also make an end of them. Now those that use these gifts to the glory of God, are Gods people. Contrariwise those that use them voluptuously, are vessels of the Devill, and transgressours of the Lawes of God, as may appeare by the Ten Commandments, which I have set down for that purpose. Wherein all Worldlings may perceibe that by living voluptuously, they grievously transgress Gods Lawes, to their own destruction. And as the Ten Commandments were written in two Tables, even so are they divided into two parts. The first, comprehends four, concerning the love of God: The second, six touching

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the love of your Neighbour. And therefore who so leads his life
worldling-like, and seeketh his felicity in Voluptuousnesse, is
doubtlesse a vessel of the Devill, and loveth not God nor his
Neighbour, because hee transgresseth the Law of God, which
followeth in due and convenient order.

I Am the Lord thy God; thou shalt have none other Gods
but mee.

2 Thou shalt not make to thy selfe any graven Image, nor
the likenesse of any thing that is in Heaven above, nor in the
Earth beneath, nor in the Water under the Earth. Thou shalt
not bow down to them, nor worship them. For I the Lord thy
God, am a jealous God, and visit the sins of the Fathers upon
the Children, unto the third and fourth Generation of them
that hate mee, and shew mercy unto thousands in them that
love me, and keep my Commandements.

3 Thou shalt not take the Name of the Lord thy God in
vaine: for the Lord will not hold him guiltlesse that taketh his
Name in vaine:

4 Remember that thou keep holy the Sabbath day, six
dayes shalt thou labour and doe all that thou hast to doe: but
the seventh day is the Sabbath of the Lord thy God, in it thou
shalt doe no manner of work, thou, and thy Son, and thy Daugh-
ter, thy man Servant, thy maide Servant, thy Cattell, and the
Stranger that is within thy Gates: for in six dayes, the Lord made
Heaven and Earth, the Sea, and all that therein is, and rested
the seventh day, wherefore the Lord blessed the seventh day and
hallowed it.

5 Honour thy Father and thy Mother that thy dayes may
bee long in the land which the Lord thy God giveth thee.

6 Thou shalt do no Murther.

7 Thou shalt not commit Adultery:

8 Thou shalt not Steale.

9 Thou shalt not bear false witness against thy Neighbour.

10 Thou shalt not covet thy Neighbours House, thou shalt
not covet thy Neighbours Wife, nor his Servant, nor his Maide,
nor his Ox, nor his Ass, nor any thing that is his.

This

of the Wandring Knight.

This is the Laine of God, by which you may perceiue that such as liue in the Pallace of woꝛldly Voluptuousnesse, are transgressours of the same. Contrariwise, such as seek for Heauenly Felicity are Gods beloved, and they shall haue the possession thereof. Now hearken what hapned unto the Knight, hauing liued eleuen dayes in the Pallace of vaine and woꝛldly Felicity.

CHAP. XIII.

The Knight rode to recreate himselfe, and view the Warrens and Forrests, which were about the Pallace of woꝛldly Felicity, anon hee saw it sink suddenly into the Earth, and perceived himselfe fast in the mire up to the Saddle.



After I had sojourned eleuen dayes in the Pallace, transgressing Gods Commandments and leading a beastly life: I desired to ride into the Forrests thereabouts, not intending to giue oꝛer my Voluptuous life, but for my pleasure, because I was weary of making good cheare. For although woꝛldly delights delight to eat, drink, dance, leap, sing, ride, run, and such like; yet notwithstanding they cannot continue in this trade of life, without entermingling it with some other recreation; wherefore they often leave (by constraint) their pastimes, though they intend to return thereto again. They do not utterly abandon them, but break off for a season to procure them better appetite. I then being weary, was willing to see the Warrens, and other pleasures, which when my governess Folly understood, she told the same to Lady Voluptuousnesse, and she consented to Hunt or Watle with me, whereof I was right glad. When I apparelled myselfe in Hunters guise; instead of my Helmet, a Hat full of feathers; for mine Armour, an Horn, and I leapt upon Temerity my Horse: Voluptuousnesse had a Hobby, Folly, a Kennes, and the other Ladies ebery one of them a Distrey.

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There came the Huntsmen with Gray-hounds and Whi-
t-tibes, howling, howling, and galloping together, some
one way, some another. The Dogges were at a beck, up
starts the Hare, the cry was pleasant to heare. But in
the midst of all our pastime. I chanced to breathe my Horse,
and turning towards the Pallace of worldly Felicity, sud-
denly I saw it sink into the Earth, and every body therein.
But what lamentable out-cries they made, you that have
reason are to judge: then did there arise amongst us a whirl-
winde, with an Earth-quake, which set us all asunder, in
so much that I and my Horse sunk in mire up to the Throate:
all this while my Witte Folly only remained with me.
This Earth-quake yielded such an Age of Bristle, that the
like hath not bene felt: then I perceived that I was far from
the pleasant Pallace, Gardens, Orchards, and Vine-yards
of Voluptuousnesse, and rather in a beastly Bog sticking fast,
and nothing neare me but Serpents, Snakes, Adders,
Toads, and venomous Moozes. Such was my perplexity
in this case, that I fell into despaire, being not able to speak
one word, I was so sore amazed: but when I came againe
to my selfe, revived from death to life, and found my selfe
in that beastly Bog. I tare my haire, I rent my clothes, I
wept, I wailed, I howled, I cryed, I wrung my hands, I
struck my breast, I scratcht my face, I bit my Armes, and
spake thus: O wretch, O Ass, O miserable Fool, O Captive,
O fondling, where is now the Pallace of worldly Felicity?
Where are now thy beauteous Chambers, hang'd with Cloth of
Arras? Where are now thy gallant Gardens, Orchards,
the Meadows, the Corne-fields, the Coffers of Corne, the
Lutes so lovely, the Hawks, the Hounds, the Horses,
the Oren, the Servants, the soft Beds, the good cheare, the
Wines, the Pusick, the Pleasure, and all the things
which thou hast adored? Alas wicked wretch, how hast thou
bene deceived, thou thoughtest thou hadst bene in the Pal-
lace of true Felicity, and for Felicity thou findest Vanity:
Thou hast bene wickedly enchanted thus to shew thee the
Head of god. Herein shall I turned my selfe toward Folly,
and

of the Wandring Knight.

and railed at her, saying : *Cursed, cruell, and deceitfull beast, monstrous mocker of mankinde, filthy Wabod, venomous Uiper : Is this the god hap I should haue ? Is this the place of Felicity, whither thou wouldest bring me :*

Cursed be the day that eber I saw the, cursed be the day that eber I heard the, cursed be the day that eber I holowed the, cursed be the day that eber I folloved the, Is it euen so that thus thou governeest, euen beastly and damnable : Is it euen so : that thou ledest people euen to Perdition : Where is the Felicity thou promisedst me : Where is the god hap I should haue by the : It is chanced to me euen as I doubted by the way, when thou discoveredst thy filthy Feats, begynnings, and proceedings, howbeit thine enchantments and thy flattery caused me to keep the company, when full faine, God wot, I would haue ben rid of the. But such was my arrogant ignorance, and ignorant arrogancy, that I folloved thy dangerous counsell. When I had thus scooled and took on, the lewd Lolloll, loudly laught me to scorn. Whereat being in a rage, I offered to draw my Sword, but it would not be : then I spurred my Horse, but he could not lift up his legs. Notwithstanding for all this I carryed the minde still I might get out not having help, euen by mine own strength and industry. But be you sure of this, that after a man be once sunk in, and drowned in fleshly voluptuousnesse, he shall stick fast, and not be able to recouer himselfe, unlesse he haue the help of Gods grace, which he of his goodnesse gibe us all. Amen.

CHAP. XIV.

The Author cryeth out bitterly against Worldlings, and their Felicity.



Witchd Worldling, O Traytour, O Liar, O damnable deceiver, armed with filthy fraud and cursed craftinesse, having a face like a man, but a tayle like a Dragon, who with thy pestilent prating,

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prating, promisseth that which thou never wilt nor canst per-
 forme: to wit, peace, rest, assurance, blessing, and felicity.
 Whereas contrariwise thou shewest thy selfe vaine, cruell,
 unquiet, uncertain, cursed, and deperate. And because thou
 troublest bestow thy poison, and not be perceived, thou cover-
 est it with a little honey of delight. O foolish Whoredoms and
 lovers of Voluptuousnesse, why suffer you your selves to be so
 souly abused? Why ste you not from her since you know she
 is damnable? Why do you beleue a Lye? Why do you fol-
 low a Deceiuer? Why become you acquainted with such a
 Furtherer? Why doe you not purge your understanding of
 erroneous Opinions? Why consider ye not what the World
 is with a perfect iudgement? If you did all this, you should
 finde your selves out of the way. For worldly goods, volup-
 tuousnesse, and pleasure, are mingled rather with sowre
 things than with sweet.

In following Voluptuousnesse, you are not happy, but
 unhappy, not wise, but flat fooles. Saint Iohn saith: All that
 is in the world is concupiscence of the flesh, concupiscence of
 the eyes, and concupiscence of Pride. The world and all her
 concupiscence shall passe; but he that doth the will of the Lord
 shall continue eternally. Hearken ye, foolish Whoredoms,
 hearken you Messels of Voluptuousnesse. This teacheth you
 assuredly, wherein consisteth all your felicity, and how it is
 damnable. Consider Saint Iohns words, That the world shall
 passe, and the concupiscence of the same: What meant he by
 the world: nothing else but as Saint Austen saith: All
 whoredoms and lovers of Voluptuousnesse, which preferre bi-
 sible things befoze invisible, the flesh befoze the spirit, Satan
 befoze Iesus Christ: euen as commonly we call a house good
 or bad according to the usage of them that dwell in it. The
 eye, the flesh, and the pomp of life is the Whoredoms felicity,
 that is, their Heaven. If all goodnesse come of God, (as sure
 the concupiscence of the eye, the flesh, and the pride, and pomp
 of life cometh of the Devil) are not they deceiued that think
 it good, or fix their affection to follow it? I could say there is
 a gnawing Conscience to torment the Whoredoms. I could say
 that

of the Wandering Knight.

that the Moluptuous man hath the wrath of God hanging
 ouer his head: I coulde say eternall death is reserued for his
 reward. After excessive eating and drinking, comes sursets,
 head-ach, losse of wit, dropsies, losse of appetite, griping of the
 guts, palsies, weakning of the body, infamie, and shame.
 Now to Glensy, wherein the Moluptuous man taketh such
 pleasure, as in nothing moze: first, what paines, what sor-
 rowes, what torments, and anguish hath the lewd Lober, be-
 fore he can compass his desire: his desire cannot be atchieved
 without losse: For we see that Leachery and Gluttony breedeth
 poverty, which is a very heavy burthen. But imagine it
 costeth nothing, as oftentimes it chanceth among such as
 be rich, yet notwithstanding they feele even what followes,
 namely losse of body and soule. Touching the sin of Leachery
 a man therein is like unto a beast: for in his blind delight he
 is deuyed of reason, and therefore the deid declareth it selfe
 to be damnable. This sinne bringeth her reward in this
 world, as dropsies, palsies, leprosies, gouts, burnings, bot-
 ches, and French-Poe, which is the very worst, the com-
 monest, the loathsomest, and the most infectious disease of all:
 besides that, banishment from all honest company, decay of
 strength, and losse of good Name and Fame. Doe you account
 him a happy man which spends his dayes in Drunkenesse
 and Leachery, having here so many Vels? abstinence or for-
 bearance doth not warn them to take heed thereof, though it be
 the onely medicine. Now touching concupiscence of the eyes,
 whereby covetousnesse and desire of Riches is understood:
 First, though Gold and Silber be but Earth, what veration
 hath the covetous man to atchieve it? He saileth over tem-
 pestuous Seas, he climeth over monstrous Mountaines, he
 diggeth deep into the bowels of the Earth, he suffereth hun-
 ger, thirst, cold, heat, and a thousand mischiefs. One is
 drowned, another killed, the third robbed, and he that hath
 obtained his purpose, lieth in feare to lose it: the covetous
 man suspects every body. It is not Coffers full of Corn, that
 can make men happy: Our Saviour termes it trash and
 thornes, because it pricketh the heart, and corrupteth both
 body

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body and soule. Saint Paul saith, He that wisheth Wealth in this World, falleth into temptation: Is not Iudas an Example, who in case of covetousnesse hanged himselfe. Now to concupiscence of Pride. He that hath Honour, Authority, Might, Estimation, and Dignity in this World, thinketh he is happy, but such are laden with unhappinesse: for what paines, labour, and vexation endureth the Ambitious man, before he can come to Dignity, Honour, and Authority? And when he hath it with all these vexations, he is not sure how long he shall enjoy it. We see oftentimes Fortune turns her wheel, and that the Ambitious end their lives with Infamy. Take an Example of Priamus, King of Troy, who flourished in friends, and Riches, Honour, Might, Kindred, and Children: did not he and his Offspring, the greatest part of them die most miserably: as for the rest they became Servitors, and were at length killed in Troy.

Croesus King of the Lydians, as rich and mighty as he was, after he had reigned fifteen yeares, he was vanquished by King Cyrus, lost his Realm, was carryed away Captive and led all the rest of his life like a Slave.

Dionisius the cowardly King of Sicill, was hunted out of his Realm, and became so poore, that he kept a Schoole in Corinth, and by teaching little children he got his living very poorely God wot, and beggerly.

Mithridates King of Pontus, a rich and mighty Prince, he subdued twelve Nations, wherein some say all Languages were spoken, yet he for all that, after he had wearied the World with Warres, was forsaken of his own people, pursued by his own Sonne, and overcome by subtilty: in somuch that he was glad to desire a French-man to kill him, who did so, and that was his end.

Valerianus the great Emperour of Rome, even he that persecuted the Christians, and did much mischief, was taken by his Enemy the King of Persia, who against the Law of Arms, made him lie downe, whiles he trode on his back to leape on his Horse.

Bajazer the fourth King of the Turks, was vanquished by

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by Tamberlane a Tarrarian, and King of Scythia, who kept him in a Cage like a Beast, and with a Golden Chain led him, like a Spannell, throughout all the Army: yea, he was glad to feed under Tamberlanes Table, like a Dog. And therefore let this be a conclusion, that Honour, Authority, and Dignity is no Inheritance. Moreover, what Labours, Trabels, Vexations, and Perills do Princes passe through even at the present, to maintain themselves in their estates? What Warres and Fightings have been committed partly to get, and partly to keep Rule and Regiment? Ambitious Worldlings cannot play with their pleasures, if they have not first passed some of these Vexations. In youth men run their race without regard of Conscience, but when age comes on, and nothing left for Lust: when white haire, a walking-staffe or crutch, a paire of spectacles, cotten put in their eares, when none of these things can help them, then must they endure the gnawing of Conscience, which Voluptuousnesse kept hidden a long time. Whatsoever is pleasant to Youth, the same is unpleasant to Age. And what comfort may an old man conceiue, when hee can thinke upon no time of his youth, that was well spent and vertuously bestowed. What discomfort is it, when Conscience accuses the old man of his young years wickedly wasted? But as the Elect liue in hope, so doe the Reprobate in despair. He that followeth Voluptuousnesse, is Gods enemy. For Saint Iames saith, Hee that loves the world hateth God. You may well thinke, that sinne is hated of God, when hee suffered his only Sonne to die upon the Altar of the Crosse for this end, that sinne should not be unpunished. And why was it, but because the sinnes of Adam encreased, as Generations multiplied? The still rich man that liued at his lust, was tormented in Hell with fire, and thirst, in whom the words of our Saviour Christ are verified, saying, Woe unto you that now laugh, for you shall lament and weep. Goe to you foolish Worldlings therefore, and you vaine Voluptuous persons, vaunting your selues happy in following your fleshly appetites, when for such pleasures you shall suffer torments, not in this world, but in the world to come, you will sing a new Note.

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But now to our Knight, whom we left in the mire, and
ditch of sinne. I refer you to the Psalmes of David, and
chiefly to the 36. 98. 72. 143. and there you shall finde the
truth, that worldly felicity is no other thing, than vanity,
dreams, and meare abuses; and also that worldlings are accu-
sed and unhappy. Wherefore I beseech you in the name of
our Lord and Saviour Jesus Christ to use the goods of this
world, as Pilgrims use their Rorgings, and such fare as they
finde in their Voyage, that is, not to set your hearts upon them,
nor so to love them that nothing be left for the Lord. For as
the Knight saw the Pallace of worldly felicity sink suddenly,
with all her people, and pomp: even so shall it happen unto
all voluptuous worldlings, at the dreafull day of Judge-
ment unlesse they return from their wicked wayes, forsake sin,
embrace a new life, and serve the Lord in holinesse and righ-
teousnesse. Wherefore let us brydle our affections, refraine
our own pleasures, repent with true sorrow of heart, attend,
wait, and hope for the mercy of God, by the intercession of our
Lord and Saviour Jesus Christ, that he may make us happy
Possessors of true and everlasting felicity, to whom be all
honour and glory world without end.

The End of the first part of the Voyage
of the Wandring Knight.

THE

THE
VOYAGE
OF
The VVandring Knight.

The second Part.

CHAP. I.

Gods Grace draweth the Knight out of the filth of Sin, wherein he stuck fast.

Have declared in the first part of my Voyage, how being governed by Folly, in contemning Vertue, and following Voluptuousness, I entered into the Pallace of false Felicity, there resting my selfe for a certaine season, and transgressing all the Commandements of God, in leading a dissolute and worldly life, thinking that by living so, I might be happy; whereas indeed I was unhappy. And why? because that in stead of Felicity I found Vanitie: For as I thought to recreate my selfe in hunting, I saw the Pallace of Voluptuousnesse sink, and come to utter confusion, and my selfe also plunged into the pit of Sinne, even up to the Throat. It is an easie matter for a man of him'selfe to fall into Hell, but it is impossible for him to get out again, unless by the help of Gods grace: I remember him to be in Hell, who lives in continuall wickednesse, committing sinne with delight. For if he die in that estate, Hell is his reward, but in this life if he repent, there is hope of Salvation: For by Gods grace he may be comforted and delivered. Therefore man of himselfe falleth into perdition, but without Gods grace he cannot.

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cannot rise up againe. God therefore sent his Creature given to all vanity, led with Ambition of worldly honour, and not ceasing his sinfull Life, oftentimes sends aduersity, diseases, dishonours, and confusion in the World, to make him humble, and so open the eyes of Reason, which Voluptuousnesse had shut up, whereby he may come to the knowledge of his sins, and confesse the same to God. All this is figured in the Gospel, where our Lord Jesus raised the *Widowes* child, which was carryed out of the City of Naim to be buryed, he commanded the Bearers to stay, and having touched the Coffin of the Corps, with a loud voyce he said, Young man, arise, and straight way the dead body rose up and spake: Which done, the Lord deliuered him to his sorrowfull Mother. The mourning Mother mystically represents the Church, lamenting for her dead Children, to wit, wicked Worldlings, and voluptuous Christians, which are worse than dead Corpses. The *Widowes* child representeth soules dead in sin. The Coffin representeth the naturall body, wherein lyeth the sinfull soule. The same Bearers carrying the dead soule to Hell, represent hope of long life, custome of sinning, delaying of repentance, and contempt of Gods wordes. Nevertheless, when our Lord will raise to life this dead Soule, he commandeth the Bearers to stay, after wards toucheth the Wore, sending upon sinners aduersity, diseases, and misfortunes: but all that sufficeth not, unlesse the Lord say unto the Soule. Soule, I say unto thee, arise. Do not we see oftentimes people visited with afflictions, murmur against God, cursing him that afflicted them? These by impatience being unable to arise of themselves, is it not necessary that God say to the Soule, Arise? There is no difference betwixen his saying and doing: for what he saith he doth. And therefore if the Lord say once Arise to the Soule, she ariseth, and then he deliuereth her to her Mother the Church, which was sorrowfull for her sines. In like manner God to raise me from my sinnes, sendeth aduersity, to the end I should acknowledge mine iniquity, and with humility turn unto him, which I cannot doe without his heavenly grace, much
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lesse atchieve true felicity and blessednesse, unlesse hee help. Then was I warned by the scourges of God, that living worldling-like, and following Voluptuousnesse, I was not happy, but unhappy, being full of filthinesse and infection, tumbling in the mire of all iniquity, from the which I could not withdraw my selfe, for that the eyes of reason were closed up by Voluptuousnesse, which afterwards were open by Gods grace. To see the pitious estate wherein I was, and the understanding which Folly had darkned, made mee the wofullest wretch in the world, notwithstanding when I was whipped with adversity, I perceived my knowledge somewhat cleared and lightned, so that I found in Conscience that I had accustomed my selfe greatly to unhoneit things: and when I saw the sequell, that there was no retiring of my selfe without Gods grace, I lifted mine eyes to Heaven, and washing my hands, all ashamed and confounded, I lamented with a loud voyce, and humbling my selfe before the face of God, whom I had grievously offended, I made my moane, saying:

O Lord God, Father and maker of all things, I am not worthy to lift up mine eyes towards thee, nor to ask pardon for those iniquitie sinnes whereof I confesse my selfe guilty. Nevertheless, O God of all goodnesse, and Father of mercy, I beseech thee not to punish me in thy great rage, nor to condemn mee among the Reprobates: I acknowledge my evill, and crave pardon for my misdeeds: my former life displeaseth mee greatly, and my heart quaketh for feare of thy judgements. O God forsake not thy creature, which is a sinner, but aid and assist me with thy heavenly Grace, whereof if I may taste the vertue, I shall need none other succour: O grant this, for the glory of thy great Name, and for the love of thy deare Sonne Iesus Christ, to whom with thee and the holy Ghost, be all honour and glory, for ever and ever. Amen.

As I was thus praying, with a willing minde, shedding teares, striking my breast, conceiving sorrow for my sinnes, suddenly I saw a Lady descending downe from Heaven, setting her selfe before me, fast by the Rog where I stuck fast.

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This Lady was of a marvellous majesty, and wonderfull courteous; she appeared to me in a garment of white Satten, a cloak of blew Damask, imbroydered with Gold. Her face shined like the Sun, so that I was amazed at so sudden a Vision, not knowing what she was, yet I took heart at grasse supposing some help came from Heaven, to draw me out of the Bog wherein I lay. In the end, with all reverence I made my petition unto her, saying: O good and gracious Lady, whatsoever thou be, I most humbly beseech thee if thou canst, that it would please thee, to help me out of this beastly Bog of filthy infection; For nothing is neare mee but venomous Serpents, and noysome Vermine: In the name of God therefore I crave thy help. To the which my request she answered, O Foole, thou seest now what reward *Voluptuousnesse* yeeldeth thee for following her: If thou hadst believed my daughter, thou hadst not beene in this misery.

Then I asked her, who was that daughter of hers: She answered, the Gentlewoman which admonished thee eleven dayes past, to leaue *Voluptuousnesse*, and to follow her: whom because thou believedst not, but neglectedst her counsell, thou liest in this unhappinesse. By this speech of hers, I knew she was Gods grace, and the mother of Vertue. Then fell I on my knees, and weeping, thus I said: O deare Lady, my cursed counsellour *Folly*, drew me from thy daughter, and I most unhappy wretch beleevved her: which deed of mine grieves mee, and now I cry thee mercy, most humbly desiring thee of thy clemency, to deliver me out of this filthy mire to follow thee. For although I deserve damnation for my misdeeds, yet thou being by nature mercifull, wilt spare me. Gods grace hearing this my Lamentation, of her mercy stretched forth a Golden Rod, and commanded mee to lay my hands upon it, which when I did, I rose from my Saddle and so was out of the Bog, where I left Temerity my Horse, and Folly my Governesse, to fish for Frogges. Thus you see that Gods grace draweth us from sinne, without any merit of ours: howbeit not without an inward heart-griefe, and sorrow for sinne, which is a speciall gift of Gods grace.

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CHAP. II.

Gods grace sheweth Hell unto the Knight, with all the Voluptuous company hee saw in the Pallace of wordly Felicity.

When I was out of the Bog, humbly on my knees I gave thanks to Gods grace, for her goodnesse, being assured, that hee to whom God doth good is not worthy thereof if hee be not thankfull. When Gods grace marched befoze me, saying that I should follow her, the which I did. For doubtlesse our Freewill guideth not Gods grace, but Gods grace guideth our Freewill. When I followed her, all to be dagled, untill we came where I had sene the Pallace of worldly Felicity in greatest glozy, turned into a deep Dungeon of Darknesse, boyling with consuming Fire, from whence came a vilde vapour and stinking smock of burning Brimstone, over the which we must passe by a little long Blank, whereat I was so afraid, that the haire of my head stood an end. When with sorrowfull sighes I beseeched Gods grace to tell me what was the sight which we saw, (quoth she) This is the place of thy voluptuous Pallace, withall thy Allies, among whom thou was entertained. Mark well, if I had not bene thy help, and shewed thee mercy, thou hadst bene plagued with them. Think with thy selfe, if the place be pleasant or no. Thou seest how the Devill handleth those that be here with torments. This is the great King Lucifer, whom thou supposest to have sene accompanied with so many Nobles in the Pallace of counterfeited Felicity: these be they that fry in the Furnace: here is the reward of such as serve him.

When we saw a great bed of Iron red hot, wherein lay a naked woman, whom a great Dragon embraced, playing with his Tails betwene her Legs, with two ugly Serpents winding about her thighs, and eating her privie members. This miserable woman lamenting, cryed aloud with terrible noise. This (quoth Gods grace) is the brave Bed where-

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in thou layest, and this Woman is the Goddess of Lobs; which kept thee company. Wouldest thou bee glad now to set her? To which I answered No. Thou seest (quoth she) this is the end of voluptuous libers and wicked worlollings. Ask them now where are their pleasures and voluptuousnesse. Alas Lady (quoth I) for feare I dare not. Then with a loud voyce she began, particularly, asking the question, saying: O cursed outcasts of God, and wretched worlollings, where are now your faire Chambers, hang'd with Silk Tapestry, your goodly Gardens, your Dogs of all sorts, your Birds, your Hoyses, your brave Apparell, your delicate Maibes, your change of Heats, your sweet Waters, and Serbants, Cooks, and Butlers, your Ladies of love, and such like? O unhappy People, the change is great. Instead of your glaiory, you suffer hunger, instead of your drunkennesse you suffer thirst, for your sweet smelling you suffer some labours: instead of your lecherous lovers you are accompanied with tormenting Devils, and for your former pastimes, you endure terrible punishments. When Gods grace had thus spoken, that cursed company cryed aloud: Wee bee to the houre that ever wee were bozne: the heauble justice of God hath deservedly punished us.

This being past, Gods grace told me we must passe over that way, notwithstanding the Plank was narrow and long. When I, though I were afraid, followed her, Shee going before me for my safety. But I had not gone three steps, but I saw Cerberus the Dog of Hell with his three heads, yelping and gaping to devour me: at which sight all amazed, my feet slippt, and straight hee had me by the hailes to teare me. When I crayed to Gods grace for help, who looked back, espied mee in danger, and hearing me cry, Succour, Succour, shee took me up, and in a moment deliuered me out of that Dungeon: When I remembered what David said: Si dixissem motus est p's meus, misericordia tua Domine adjuvabat me; When I said, My feet slipped, thy mercy O Lord did help mee up. Now when Gods grace carryed me in her armes, I feared my strength would hurt her Aray, but I found it contrary,

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for her Apparell was nothing spotted, and mine being foule became faire, which made me much to marbell. Then said Gods grace. My sonne, like as the Sunne shineth into the Wyers Dye-fat, and yet returneth forth unspotted: even so doe I without blotting my selfe, enter into the sinfull soule, and in a moment doe make it cleane.

Then over the high Mountaines and ragged Rocks away we walked, till we came to a croffe way, where Vertue wished me to follow her, whose sayings when I called to minde, it made me weep bitterly, for my sinnes and follies past. But when Gods grace, perceived me to be weary, and noyed with the smells that I found in that loathsome Lake, for pittie she took mee in her Arms, and at the last she shewed mee the Schoole of Repentance, whither I must goe before I could enter into true Felicity.

CHAP. III.

The Knight declareth how hee entred into the Schoole of Repentance and of his entertainment there.



When we approached to the Schoole of Repentance, which was built upon a high Hill, incironed with a Shoat, named Humility: Gods grace called, and out came Lady Repentance, in plaine Apparell, having next her naked skinn a Smock of Hatre-cloath, and upon the same a Colone of Sack-cloath, girded together with a great leather Circle, a Kercher of course Canbise upon her head. With her also came two waiking-maids, named Sorrow for sinne, and Confession of sinnes, both Apparellled like their Lady: the first seemed very sorrowfull and sad, and the second was bashfull and shamefast, and hung downe her head. When Gods grace spake to Repentance, and presenting mee unto her, said: Here is a Knight which I have brought to the Schoole, that hee might forget the evill which he hath learned abroad, and to bee instructed in the good which hee

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neber yet knew: And being receibed into the Schoole of Repentance, I learned to liue well, and forget all the euill which I was taught in times past. And whereas befoze I learned to Leap, Dance, Eat, Drink, Play, hunt Whozes, and to do all Willany and mischiefe: now I learned a new Lesson; namely, to knéle, to Fast, to Pray, and to liue well, that contrary to all that I used in the Pallace of worldly felicity. Then Repentance said to Gods grace, that my Hat full of Feathers, and all things else about me must be put off, and cast away. Then Repentance began to take off my Toyes and first she hurld my Hat of Wantinnesse into the Dungeon, then off went my Girdle of Intemperance, whereunto was tyed my Sword of Rebellion, which being broken in piéces, with my Coat of Shame-glozy, my Hose of lewd Delight, and my Doublet of ill Desires, all were thrown into the Lake, and there remained only with me my Shirt of Lacibiousnesse, the which also she would haue pluckt over mine Cares, but I entreated her earnestly not to leaue me naked. So I was for a while excused, but not altogether: for said Repentance, except thou cast off all the Apparell of the old man, thou canst not come to my Schoole. Then Repentance said unto me: Sonne, thou must enter in at this straight hole, whereout I came. But when I complained, and said, that it was impossible, because my Head would not in, she said there was no other way or entrance into her Schoole. Then I called to minde what our Lord had said in the Gospel of Mathew. The way is straight which leadeeth to everlasting life, and very few walk that way.

Now as I stood wondzing at the narrow hole, I saw an old Serpent enter in, who for lack of roome left his Skinne behinde him, and presently returned all renewed, and young. Whereat as I marvelled, Gods grace told me, saying: Thus thou must doe. For in entring the Schoole of Repentance, thou must leaue thy old Skinne behinde thee, and afterwards thou shalt returne a new man. This is it which the Apostle speaketh of, saying: Put off the old man, according to the first conversation, corrupted with ill thoughts,

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thoughts, and put on the new man, which is to be created according to God, in justice, holiness, and truth. The old man is the affections of sinne, and the former evill life, which is left behind in the Schoole of Repentance, and the new man is the good life which is newly begun in holiness and truth. As Gods grace was thus teaching me, I saw an old Eagle, beavie-eyed, and thicke feathered fluttering aloft: This Eagle falling down, dived three times into a faire fountaine thereabouts, and presently returned young and lusty: which miracle made me marvell more then that of the Serpent. When said Gods grace, as the Eagle is renewed from the fountaine of water young and lusty, so shalt thou, after thou comest to Christ with sorrow for thy sinne, and confession of the same, which if thou doe, thou shalt receive thy first innocency, which I gave thee in thy Baptism.

Then Gods grace entred into the Schoole of Repentance before me saying, I will draw thee in, for it is none but I that sheweth sinners the way of Repentance. With that shee pluckt me in, and forthwith I became an enemy to sinne. Now therefore let no man glorifie himselfe, seeing it is Gods grace that goeth before mans will, and that by its meanes is made good. When I entring in after, and being a little way in, the passage wared wider, Gods grace plucking me in by the head, and Repentance thrusting at my feet. So then in passing in at the narrow place, I left Laciviousnesse my Sbirth behind me, torne in pieces, which she hurled into the Dungeon, and all my body was scratched. Thus doth Repentance prepare her Scholars, for if any mouth will confesse his former sinnes, not having inward sorrow and heart-griefe for offending God, and full purpose to amend his life, he is greatly deceived. For thinking to have Gods blessing, hee shall be sure of cursing. But to my purpose, Repentance put on my naked body such Apparell as shee her selfe did weare, which when I saw, I thought upon the Apostles, not that I thought my selfe as good as they, but hoping to come by (Gods grace) to the place where they are, I was well content to doe as they did.

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CHAP. IV.

How true Repentance begins in us, and how the Knights Conscience accused him, what paines he had deserved.



It is true, that Repentence (as it ought) cannot be done without speciall grace from God. For the heart of Unfull men cannot change her ordinate life nor turne from their offences, nor prepare themselves to God, without the singular operation of Gods grace. The Doctors dispute daily, whether true Repentance taketh her beginning at love, or at feare. This Question cannot be decided in few words: but to be short, I say it may begin at both. For true Repentance being a work of God, he may bring it as he list. But when it comes from love, it is not ordinary or common, but marvellous. Look upon the conversion of Saint Paul, of Saint Mathew, and the Thiefe. But ordinarily God begins Repentance in us by feare, as in the third Book of the Kings, when he commanded Elias to come out of his Cave to remaine in the Mount before the Lord, and a mighty strong Winde passed by, and rent the high Hills and ragged Rocks before the Lord, but the Lord was not in the Winde: After that came an Earth quake, but the Lord was not in the Earthquake: After that came a Fire, but the Lord was not in the Fire: After that came a soft Winde, wherein the Lord was. In such sort, God sends to sinners, a Winde of terrour, to break the mighty Mountaine of Pride, and the heart more hard than the Rock: after that comes the troubling of the Soule, after that comes the Conscience, grudging the heart of the sinner and accusing him of his evill life: but yet the Lord is not there with his quickning grace: Heberthelisse, these be foze-runners to prepare the way of the Lord. For when the perberse will of man is mortified by servile feare, and led almost to Hell: after comes the sweet sound of Gods grace, which reviveth the Soule, saying; Lazarus come forth. This

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Is the voyce that giueth Consolation, at the hearing whereof we may be bold to depart in peace, with assurance of remission of our sinnes. But it seemes that Repentance began first in the Knight at love, and that miraculously: for he being in the filth of sinne, suddenly by Gods providence confessed his folly, and loathing his lewd life, he required help and succour at Gods grace, who presently assisted him, and brought him out of the sink of sinne. But this manner of conversion is not ordinarily used.

There are indeed certaine fore-runners to the iustifying of sinners, which prepare the way to Gods rebuking or quickning grace, and offereth unto God a renewed Spirit, and a pure and upright heart, which manner of conversion, godly people only doe use. And hereof meaneth the Knight to speak, purposing also to shew how it digresseth from Gods grace. When Repentance had thus apparelled mee with Waire and Hack-cloth, I was set upon a Stoole, and then Gods grace appeared unto mee with two women and one man, which was a Preacher. Now one of the women held in her right hand a sharp pricking Iron rod (called the gnawing of the conscience) in her left hand shee had a red Book, whereat I was afraid. For as shee beheld mee, me thought shee threatned me. The other woman was courteous and mild and gentle, holding in her right hand a Book of Gold, covered with Pearls, and shee was called Remembrance. Gods grace placed Conscience on my left hand, and Remembrance on my right hand, the Preacher, Repentance, and the Damfels about me, and then commanded Conscience to open the red Book, which when I perceived, and saw the words written with blood, declaring all my offences, with torments unto them belonging, for my following of Folly, I was amazed and became speechlesse. Then Conscience with her Iron rod toucht mee, prickt mee, yea, pearced my heart, and cryed aloud unto mee, saying: Behold thou wretch, view this Book, and thou shalt see how thou hast liued, even against God, and contrary to right and reason.

Thou hast beene proud, arrogant, ambitious, spitefull at others

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others prosperity, a prolonger of time, wrathfull, a backbiter, insurious, scayterous, hatefull, covetous of gold more than of God, gluttonous, wanton, shewlesse, a steeves hunter, given to all vices, and hast transgressed all the Commandments of God, leading a loathsome life, denying God, swearing, and blaspheming his name, an hynous offender, a false witness bearer, a lyar, a desirer of other mens goods, disobedient to parents, cursing them, and wishing their death. Furthermoze, thou hadst nether faith noz hope in God, but rather in the force, riches, honour, and friendship, of thy kindred, with their Authority. I cannot reckon up the rest of thy sinnes, for they are uncountable. Very little care hast thou had of Christs merits, or of thy own soules health, but alwayes yelding to Voluptuousnesse, filthinesse, and iniquity. When Conscience had thus accused me. Sorrow for sinne fell bitterly aweeping, and oftentimes stroke her brest. When Conscience shewed me what torments I had deserbed for following voluptuous affections, and for loving them better then God. Thou oughtest, said she, to burn in Hell fire that never quenche, and to be nipped with torments both of body and soule for evermoze. Thy laughing shall be turned to weeping, thy joy to sorrow, thy songs to cries: yea, what paines can be named, but thou art like perpetually to suffer them, without hope of redemption: For this is the due reward of worldly Felicity, and following Folly. We thinke this now, and tell me if it bee in thy power to rid thee from these grievances: Hearing my Conscience thus speak, me thought I saw Hell open to swallow me up, and with sorrowfull sadnesse, I fell to the ground, beseege Gods grace spachlesse: but she had compassion on mee, and bade mee arise, the which I did, though halfe in despaire, and to recomfort mee, she opened the Book which Remembrance held in her hand.

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CHAP. V.

By the commandement of Gods grace, Remembrance read to mee the goodnesse of God, with his promises made to repentant sinners.



After Remembrance had opened her Book : I perceiued the Letters were Gold and Azure, containing the great goodnesse and infinite mercy of God to repentant Sinners, with faire promises annexed thereunto. Then at the commandement of Gods grace, Remembrance read out of that Book unto mee in this manner : Saint Paul writing to the Romans, saith : Where sin hath abounded, grace hath more abounded. Hee that mistrusteth the mercy of God, mistrusteth God to be mercifull, and in so doing hee doth God great dishonour. For he denyeth God to be Love, and Power, wherein consisteth all the hope of poore Sinners. For of his great love, he sent his only Sonnes to take mans nature upon him in this world, that in the same he might suffer death upon the Crosse, for the remission of sinnes. Consequently he promised for the love of his Sonne, remission and pardon to all poore Sinners, so often as they desired it in faith, with an heauie and sorrowfull heart. Now God is as true of his promises, as he is of power able to performe them. And as he is of power, so will hee doe whatsoever pleaseth him, God will pardon Sinners their sinne; who then can let him from doing it? To whom God pleaseth or hath promised to pardon their sins, he forgiveth. The truth hereof is written in plaine words, and shewed by examples in many places of the holy Scripture, as well in the Old Testament as the New. First, Esay saith : It is I my selfe, It is I my selfe, that doth blot out thine iniquities, for mine own love sake, and I will not have thy sins in remembrance. For the love of mee (saith hee) and not for the love of thee, meaning his goodnesse and mercy, and not for the love of thy merits. As if he had said to all sinners in this sort. If thou

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thinkest that I pardon thy sinnes for thy merits sake, thou art deceived, and wallowest in despaire: no, no, but for my mercy and infinit goodnesse, I remit and forgive. Thou hast no cause to despaire, for the least part of my mercy excadeth all thy finnes. In another place hee saith by the same Prophet: Turn your selves unto mee all the Earth, and you shall bee saved, for I am God, and there is none other besides mee. What is the meaning of these words, I am God, any thing else, but that God is good and mercifull? If it be impossible but hee should be God, it is impossible but he should be good and mercifull.

The same Prophet speaketh unto every one of us, saying: Let the Infidell leave his wayes, and the unjust man his thoughts, let him turn to the Lord, and he will have pittie upon him, for he is ready to forgive. And by the Prophet Jeremy, hee saith to the people of Israel, that hee was wroth for their Idolatry, and many other sinnes, neverthelesse hee saith, Turn *Israel*, thou Rebell, unto mee thy Lord, and I will not turn my face from thee; or as the Hebrew Text saith, I will not lay mine ire upon thee; for I am (saith the Lord) holy and gentle, and keep not mine anger for ever. And by the Prophet Ezechiel hee saith, If the evill man repent him of his sinnes, and keep my Commandements, doing righteously, hee shall live and not die: neither will I have his former offences any more in remembrance. Doe you think (saith the Lord) that I delight in the death of a Sinner? nay, rather that hee should turn from his wickednesse and live. Repent you then and you shall live. The Prophet David saith: That from morning till night *Israel* hoped in the Lord: what doth this signifie, but that the faithfull from their Nativity and Birth, untill their very Death, have hope in the Lord:

There is mercy in the Lord, and great redemption attendeth upon him. In Joel it is written: Turn your selves unto the Lord, with all your heart, in Fasting, Praying, Weeping, Sorrow, tearing you hearts and not your garments, so shall you bee turned unto the Lord your God, for hee is full of Clemency, Mercy, and Grace, slow to ire, and ready to forgive:

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give; for (as the Hebrew Text saith) such a one as repents him of evill, that is to say, is loath to execute the punishment upon Sinners, which he hath denounced and threatned. Micheas, the Prophet saith: What God is there like unto thee, which takest away iniquities and forgivest sinnes, for the rest of thine Heretage sake? He keepeth not his ire forever, but of his compassion and mercy will have pittie upon us. He will put out our iniquities, and throw all our sinnes into the bottome of the Sea. What Sinner is there that hearing these words, hath so heaovie a heart as to despaire seeing that God is moze ready to forgive, than the Sinner is to ask forgiveness?

Now let us come to the New Testament, to try if there be not testimonies to the same effect: The Sonne of God, which is the infallible truth, spake thus to Nicodemus: God so loved the world, that he gave his only begotten Sonne, to the end that whosoever believeth in him should bee saved and not perish, but have everlasting life. God sent not his Sonne into the World to condemn the World, but to the end the World should be saved by him. To the Scribes and Pharisees which murmured because he did eat and drink among Publicans and Sinners, Christ said: Those that bee whole need not the Physitian, but such as be sick. Againe, I came not (saith the Lord) to call the just, but Sinners to repentance. Not as a Judge, but as a Physitian: for such as languish in their sinnes came I into the World, not that they should remaine Sinners, but to turn them from their sinnes, that being penitent, they might be made righteous: Likewise he told the Pharisees, that the Angels in Heaven doe moze rejoyce in one penitent Sinner than in 99 just persons, which need no repentance. God (saith Saint Paul) spared not his only Sonne, but gave him that he should rather die for us, than wee bee unpardoned.

If God spared not his only Son to die for Sinners, what thing is moze precious unto him, that he should refuse to give them? And therefore the same Apostle speaking of Jesus Christ, saith thus: Wee have not an high Priest which cannot have compassion of our infirmities, but such a one as in

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all points was tempted as well as we, sinne excepted. Let us go then boldly to the Seat of Grace, that we may obtaine mercy and finde grace in time convenient. If I should rehearse all the places of the Scripture to this effect, the time would faile me. Thus we see then, none hath cause to distrust the goodnesse of God, or to despaire because of the greatnesse of his sins, seeing that God hath made so many faire promises to pardon the penitent Sinner: there be many Examples in the Old and New Testament of the performance of Gods promises, as namely to David, who committed both Murther and Adultery, he, even he, by sorrowing for his offences, and crying, Peccavi, obtained mercy and pardon of all his wickednesse.

Manasses the Sonne of Hezekiah set up the false worship of God, which his Father had detested, and of an evill zeale to infidelity, he himselfe offered up his own children in fire for Sacrifice. He persecuted the Prophets, and slew innumerable Innocents, amongst all which, he caused the Prophet Esay to be slain in pieces. In the end he was taken by his Enemies, and led Captive into Babylon: but when he was in his extremity, he acknowledged his offence, and asked forgiveness of God, by whom he was received to favour, and restored to his Kingdom againe.

The people of Ninive, whom God threatened by the Prophet Jonas, utterly to destroy, for the multitude of their sins, they repented and prayed, and so God forgave them. The Samaritane also and the Cananite, notwithstanding their horrible sins, when they asked God mercy, he forgave them, Mathew, Zacheus, and divers other Publicans, upon their repentance were received into favour. Peter that denyed his Master (our Lord Jesus Christ) three times, swearing that he knew him not, when he wept bitterly for his finnes, he was received into mercy. The Thiefe also upon the Crosse, being at the point of death, even his fellow who lived upon nothing but Robbery and man-slaughter all his life time, acknowledged his heinous sins, asked pardon, and God forgave him: yea, he obtained more than he required: for Christ said unto him, This day thou shalt bee with mee in Paradise. This is Gods property.

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property, euen to giue of his liberality more than men doe or can ask. Saint Paul was a Blasphemer and a Persecuter of Gods Church, and yet he receiued mercy. God hath set down such persons as Crampers for Sinners, to the end they should not doubt of his mercy: and to teach them that hee doth not pardon offences for the merits of the Sinners, which are stark nought, euen when they are best, but for his mercies sake, which is aboue all his works. For so to imagine of mens merits is destruction: if any thing be ascribed unto merits, then to the merits of his Sonne Iesus Christ, and for his bitter Passion sake. Let this be the conclusion, that albeit the sinner hath committed as many finnes as there be drops of water in the Sea, or Sands on the Sea-shore, yet he hath no cause to despaire, for though they be neuer so monstrous and manifold, yet the mercy of God both infinitely exceed them. For his mercy consumes them sooner, than the fire doth burn up the dry Toun: When I heard Lady Remembrance read these words, I took heart at grasse, and recited a place written in the Psalmes of David, According to the multitude of the griefe and sorrowes of my heart, thy consolations haue refreshed my soule. And then falling on my knees, holding up my hands, with sorrowfull countenance and compunction of heart, resting wholly upon the mercies and promises of God and the merits of our Lord and Saviour Iesus Christ, I most humbly desired pardon for my finnes, at the hands of Gods grace. Upon which unfained confession of mine offence, and heart-griefe, hand-maids of perfect Repentance, and soze-runners to the purpose, I receiued by the meanes of Gods grace, the benefit of the death and passion of our Lord and Saviour Iesus Christ, to whom with the Father and the holy Ghost, be all honour and glory for euer and euer. Amen.

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CHAP. VI.

A Sermon which Vnderstanding the good Hermit made unto the Knight, upon the History of *Mary Magdalen*.

In the name of the Father, and of the Son, and of the holy Ghost, Amen. The great goodnesse and unspeakable mercy which hath been used in all Ages and Times, of our Lord and Saviour Iesus Christ towards all poore Sinners, are in many places of the Gospel made manifest, and clearly notified: but chiefly in the seventh of Luke. Wherein mention is made of a sinfull woman, lewd of life, and of ill name, condemned, despised, and abhorred of men, whom sweet Iesus did not only receiue to fauour, but also by inward and secret inspiration, dzeo her to Repentance: how, and in what sort, heare and understand.

The Gospel saith, that there was a Pharisee, furnished with false faith, and nuzled with a baine Opinion of holinesse: he was a great Doctor of the Law, and a renowned Iusticiary; howbeit weak in faith, and yet very high minded. When our Saviour had one day preached and instructed the people, by his diuine and holy Doctrine, exhorting poore Sinners to turn to God by Repentance, and uttering many Parables and Similitudes, as the Prodigall Child, the lost Sheep, and such like, whereby hee doth declare and signifie, that hee is inclined to compassion, ready to haue mercy, and to receiue in to fauour all repentant Sinners: the proud Pharisee prayed him to come into his House, and to Dine with him. The good Lord which had taken upon him mans nature, and was bozrn for the salbatton of all, denyed not this proud fellowes request, neither refused to enter into his House, although hee was ambitious, but down at the Table sate the Sonne of God, made man for the salbatton of men. Hee was conuersant among men, hee did eat and drinke with men, hee offered himselfe a helper to every ong, shewing unto all his goodnesse, without exception of any. Now he being set at the Table, there
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came one unto him in shape like a woman, but in courage a man, who by the bzute of the whole City, was counted a great Sinner, and very ill reported of the woold, and such a one indeed as every Body mocked and pointed at with their fingers. But yet in the sight of God she was in great honour, not because she was an hainous sinner, but because she was Predestinated and Elected of God, from the beginning, to raigne with him in his heavenly Kingdome.

This woman hearing by report the renown of our Redeemer, and that he shewed himselfe sweet and bountifull to all Sinners, defending them against the malicious slanders and mocks of the proud and arrogant Pharisees, and promising to every one that beliebed in him, the Kingdome of Heaven: this woman was inspired both outwardly and inwardly by our Lord and Saviour Jesus Christ, to see and heare him preach. Then did she by outward speech expresse, how she was inwardly affected and moved in minde, and seeing her soule soze sick and diseased, her heart full of iniquity and sinne, her Conscience defiled with all kinde of vice, her selfe frustrate and void of all hope of health, and desiring how to recouer this malady addrest her selfe to seek him who is the only Physitian of all sick soules, she sought for grace at the Well of Percy, and though she was a shamefull Sinner, yet was she receiued of him, which came into the woold to save Sinners. She came not pompeously arraged, nor yet came with a traine, she came alone and not empty handed: for she brought with her a Box full of most precious Ointment, of a sweet smell, representing the Faith, Hope, and Charity, lodged in her heart.

What could this be but the sweet smell of Vertue? For what represents the Box of Alabaſter Stone, but holy Faith, founded upon the true Corner Stone, Jesus Christ, wherein is conserbed all Vertues, and without which it is impossible to please God? Came she alone, being accompanied with Faith, Hope, and Charity, Humility and Repenſance? She entred the house uncalled, where was her Physitian, and putting apart all Shame, which might hinder her, together with the
mocks.

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mocks of the proud Pharisees, which sat at the Table, she craved comfort and health for her sick soule, acknowledging her griefe, and that being certaine he to whom she came, had power to help her. Unto this Physitian she could not have come without faith; she was not so bold and hardy as to look Jesus in the face, but fell at his feet upon her knees lamentably weeping, and with the flood of her teares washing his feet, and wiping and drying them with her haire lockes; then she kissed them, and with her precious Ointment she anointed them.

All this while her voyce was not heard, but her heart spake unto the true Sonne of God, saying: I have no need to declare with my tongue my inward griefes, or to expresse the cause of my coming hither, seeing thou knowest the secrets of the heart. Unto thee I come, O Christ, for remission of my sinnes, offering to thee my sorrowfull heart for Sacrifice. Surely this Woman working well weighed, giveth evidence that she was right heartily sorry for her offences. For her chaste eyes and her faire face, which was wont to be painted with costly colours, for the adorning of her Beauty, to allure licentious Lovers, and to entice Voluptuous Worldlings, is now turned into teares. Her body which aforetime was given to delights is now afflicted with fasting: her laughing, is turned into weeping: and as her first life was wholly bent to please the World, so now it is more vehemently and earnestly disposed to please God.

With her faire flaxen haire, which she was wont to keep daintily, she hath dyed our Saviours feet: her sweet lips, wherewith she used to kisse her Lovers, hath kissed his feet: her odoriferous Ointment, wherewith she beautified her face in wantonnesse, hath annointed our Saviours feet: Now all this was a sure signe of Faith, Hope, and Charity. And thus you see how we ought to repent. Surely we should be according to Saint Pauls Doctrine, which is, that our members which have consented to commit iniquity, should be offered unto the Lord, as instruments of righteousness, to receive sanctification. As for example, to make the matter more manifest

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nifest? Hast thou ben a drunkard? Become now sober. Hast thou ben a glutton? Now fast. Hast thou ben proud? Be now humble. Hast thou ben covetous? Now gibe Alms. Hast thou ben wrathfull? Be now gentle. Hast thou ben enbious? Be now charitable. Hast thou ben traiterous? Be now faithfull. Hast thou ben lecherous? Be now chaste. Hast thou ben blasphemous? Be now fearefull to speak any thing but truth. And so consequently to every vile vice lay a most medicine, which may serve for thy sickness, and expell the poison of sinne.

But now let us see what may be thought and judged of this Pharisee, who so saucily besought our Lord and Saviour to come into his House. Surely he seemed, as hee was, a vaine-glorious Hypocrite. For when hee saw the woollish woman slain at the feet of our Saviour, with her teares washing them, with her haire wiping them, with her mouth kissing them, and with her precious ointment annoynting them, hee blamed not only her in his heart, but also our Lord for suffering her. When the Lord took the sick woman, healed her of her sickness in the presence of this proud Pharisee, and withheld physick from him, whose heart was wounded to the death, with the dart of vaine-gloze: then he shewed himselfe frantick, and as one that had lost his understanding, not knowing his griefe, nor what medicine would doe him good: But what said hee in his foolish heart: If this man (quoth hee) were a Prophet, hee would quickly know what woman this is that toucheth him: for she is a great sinner.

This Pharisee is of the race of the vaine-glorious of whom the Prophet Esay speaketh in their person saying: Come not neare mee for I am cleare: or as another Translation saith: Get thee hence and meddle not with me, for I am holier then thou. Then so surely it is not unlike if the woman had come neare the Pharisee, hee would have used these words, and have said: Stand back, and touch me not, for I am holy, but thou art known for a baineous sinner. Certainly, true righteousness, and holiness hath compassion upon poore sinners, whereas on the contrary, false righteousness, and hypocrisie

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hath them in hatred and dislike. But let us listen with what sentence this fond Pharisee was rebuked, and reproved by our Saviour, to be worse then this Annull woman. The Lord then to shew that he was not only a Prophet, but also the Lord and God of Prophets, answered the thought of the proud Pharisee, saying: Simon, I have somewhat to tell thee. When said he, Speak on Master.

A Creditor (quoth the Lord) had two Debtors whereof the one ow'd him 500 pence, the other but 50, now they both having nothing to pay, the Creditor forgives them the Debt. Now tell mee which of those Debtors loveth the Creditor most? Simon said, I think he to whom most was forgiven, Iesus answered. Thou hast rightly spoken.

Our Lord in propounding this Question, desired also to heale this Pharisee. For if hee had denyed it, Iesus would have eaten none of his meat: These two Debtors were Simon and the Annull woman. The Annull woman not only by the judgement of the standers by, but also by her owne confession acknowledged her selfe more indebted then Simon, and Simon lesse indebted then shee, because hee thought himselfe righteous in respect of her. The Creditor is our Lord God, who lends and gives us his gifts, both temporall and spirituall, to interest, disbursing to one five Talents, to another two, and to another one. Now then is signified by the judgement of Simon, that the woman was most in debt to God, unto whom he forgave most. And because she loved God better then Simon did, shee deserved againe of him to be better beloved, in that shee did more good service to God, then Simon did, notwithstanding his meat.

Wherefore the Lord valued the love and good will of this woman, and preferred it before Simons, reprehending him of his arrogancy, and saying: Dost thou see this woman, whom thou judgest more in debt then thy selfe? I entered into thy House, and thou hast not given me water to wash my feet, but shee hath washed them with teares, and wipe them with her haire, though water was easier to bee found then teares. Thou hast not kist my mouth, but shee hath kist my feet.

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Thou hast not annoynted my head with common Oyle; but she hath annoynted my feet with fine Oynment. So that by these signes thou seest that she loves me better then thou dost. Therefore I tell thee, that many sinnes are forgiven her because shee loved much. For to him is least forgiven, that hath least loved.

The Lord saide this to beat downe the proud opinion of the sonne Pharisee, not that hee was but little forgiven, but because Simon might know that hee thought so. For truly as whoso committeth most sinnes, is most indebted to God: so likewise is hee that hath least offended. To conclude, both the lesse and the great stand in need of Gods grace: unto whom they cannot come of their owne strength and vertue. As the greatest sinner referreth to God the remission of his sinnes: even so ought the iustest man to doe also. For there is no sinne whiche one man committeth, but another would commit the like, if God, who made man without sinne, did not keep him from sinne, as witnesseth Saint Austen. But perchance one will say, I have not committed Adultery as this man hath. To whom I answer. Thou hast not had such occasion ministered as hee hath had: and he hath not had the Grace to avoyd it as thou hast had. It was Gods doing, and no will of thine, if thou hast had no occasion nor convenient time, nor fit opportunity to fall into that sinne. Suppose thou hadst had occasion offered, with opportunity and all things fit, and yet hast refrayned: Well, it is God then that guided and governed thee, that thou shouldest not doe it. Acknowledge then the grace of God, as thou art bound, because thou hast not committed such a sinne. For as hee who hath committed most sinnes, is most indebted to God: even so is hee who never sinned, Gods debter: for were not the grace of God his Guide, hee would doe enough. Now to our purpose. After the Lord had convinced the Pharisee of his proud opinion, to comfort the sorrowful woman lying at his feet, hee saide thus: Woman thy sinnes are forgiven thee. A joyfull voyce, A happy woman, that art worthy to heare the Sonne of God speak to thee, and forgive thee

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the the sinnes. But those comfortable words of the Lord greatly offended the proud Pharisees at the Feast, who turned them to blasphemy, saying: What Fellow is this that also forgiveth sinners? It is apparent enough that he is a Blasphemer: for to pardon and forgive sinnes belongeth only to God.

No doubt our Lord Jesus Christ was taken to be a very poore man, of him that requested him to Dinner, and of those which were at the Table. It was known that man could not forgive sinnes, but they believed not that Jesus Christ was God, and therefore say they: What fellow is this, that forgiveth sinnes? These Feasters were sick of a deadly disease, which they neither knew, nor yet the remedy to heale and doe them good. Is it not a madnesse, that such as are sick should fall a laughing at them that are sound and in good health? So did the Pharisees laugh at Jesus Christ, and the woman, who were not sick: or if she were sick, she acknowledged her sicknesse, and sought help of the Physician. It is most true that man cannot forgive sinnes, but this woman which believed that Christ could forgive sinnes, believed also that he was God, and therefore able to forgive sinnes.

But why did not our Saviour Christ answer those murmuring Pharisees, and say: I am the Sonne of God, when they asked the question, saying: What Fellow is this that forgiveth sinnes? No, he let them murmur, and turned himselfe towards the woman, and said: Thy Faith hath saved thee, depart in peace. Though she heard him say of the Pharisees, these men murmur and esteeme mee: as it pleaseth them, nevertheless be thou assured that thy Faith hath saved thee, and therefore depart in peace, and enjoy full rest and tranquility of conscience, justified by a lively Faith, and fulfilled with love. Let all sick soules that are laden with sinnes, if they will be healed, let them (I say) come in Faith and assured Hope to the true Physician of Soules which is Jesus Christ, let them confesse their offences with sorrow and weeping, let them wipe the Feet of our Lord with their haire, and they shall be restored, made whole, and recover their

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their health. Let your superfluous riches be given among the poore, and not spent in feasting, and pompous Apparell. And after that the sinner with love and liberality hath thought upon the poore, helping them in their need, as well with good counsell, as with Alms-deeds, and living as the Rule of Gods Word requirerth, he shall receiue peace and quietnesse of Conscience, and be reconciled to God the Father, for the merits of his dear Sonne Iesus Christ, to whom be all honour and glory, for ever and ever. Amen.

CHAP. VII.

The Knight having heard the Sermon, received the holy Communion, and Dinner ended, mounted into a Chariot, and was (by Gods grace) carried to the Pallace of Vertue.



Great was the comfort I took by the Sermon of the good Hermit, wherefore I was desirous to know his name, the which I asked Lady Memory, who told me that it was good Understanding. Then I received the holy Communion, which being ended, and thanks given to God, I meant to salute and gratifie him. But before we went to receive the holy Sacrament of the body and blood of our Lord and Saviour Iesus Christ, I remembered the great love of our Lord, which humbly took upon him our fraile and weak nature, for our sakes became accursed and suffered most bitter death upon the Crosse, to deliver us out of the bondage of sinne, hell, and eternall death, and to bring us to eberlasting life. I remembered also that love which he shewed unto me in drawing me out of the sink of sinne, wherein I was plunged over head and eares: so that I was not only dratone from my unspeakable sinnes, but also made a Communicant of the mystery of his Divine Majesty, by faith. And to the end it might please him to give me grace to receive it aright, I prayed unto him on this wise.

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O Sweet Iesus, and loving Redeemer; I yeeld thee thanks for thy unspeakable love, by which thou hast purged mee from the filth of sinne, and pluckt mee by thy grace out of the dark dungeon of death. Behold, I reconcile my selfe unto thee most heartily beseeching thee that thou wouldest vouchsafe (amongst the great number of thy benefits) of thy great liberality, to give me grace to be a faithfull partaker of thy precious body and blood, represented unto mee under the visible forms of Bread and Wine. O immortall King, I am not worthy, I confesse, of so great a benefit: yet I beseech thee, as thou dost make the unworthy, worthy, and the sinners just, so make mee worthy to receive this holy, blessed, and heavenly Sacrament, to my soules health. Feed my soule, O Lord, with thy spirituall body, and let thy blood revive and quicken my Spirit. O make me (by thy grace daily encreasing in me) a member of thy mysticall body, that I may be included within the Covenant and blessing which thou madeest with thy Saints and Apostles in thy last Supper: communicating unto them the holy Sacrament of thy body and blood; and consequently that I may bee of the number of them, which according to the Vow and Promise made in Baptism, doe live in Faith, and by thy grace are received into the company of Saints. Amen.

This Prayer being ended, with all reverence and Devotion I received the holy Sacrament, and that being ended, we went from the Chappel into a great Hall, where I met the good Hermit Vnderstanding, whom when I had saluted, and he me, I thanked him for his good Sermon. Then as we were talking, Gods grace said unto me, Str Knight, I give thee for thy Governour this good Hermit Vnderstanding, be he his Counsell, and doe what he commands. Then I remembred my old Governesse Folly, who I left in the Bog amongst Serpents and Toads, so I was very glad of my Governour, and gave thanks to Gods grace: who from the Table gave me bugs to eat, and repeated unto me a place, written in the 80 Psalm of David, Open thy mouth wide, and I will fill it.

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When having swallowed that which she gave me, I forgot the World, and made no reckoning of any thing therein. For all my desire was in haste to see the Palace of true Felicity. I desired death to be with Christ in Heaven. Dinner being done, the gates of Repentance were opened which were narrow: contrariwise, as it appeareth in the first Book, that the entrance into the Palace of Voluptuousnesse was wide, large, and great, but the end thereof was desperation, and destruction: as on the other side, the entering into the Palace of Repentance, is straight and narrow, but the end thereof is eternall life. For Repentance (as Saint Paul saith) leadeth the repentant to everlasting salvation. When the gates were open, I mounted up into a Chariot of Ivory, having golden wheels, and two white Horses with wings drawing the same. Gods grace gat up first, and with her hand helped me up, then followed the good Vermit Understanding, then Memory, Conscience, and Repentance, but Gods grace governed all, who touching the Horses with her Rod, they mounted up over the Mountaines which are above the Earth. So wee passed through the Region of the Aire, where inhabiteth all the wicked spirits, which watcheth to annoy such as would mount up to Heaven.

And though I was greatly agast herat, yet my trust was in Gods grace, under whose wings I hid my selfe. I trusted not in my Conscience, although it was at peace, nor to Repentance, nor to Understanding, but to Gods grace only, who safely shrowded me under her wings, as the Hen doth her Chickens against the coming of the Wolfe. When she commanded the wicked Enemies to get them hence, and they forthwith fled away, crying aloud: Now have we lost our Knight: lo, he is mounted up to the Palace of Vertue, in despite of us all: Now he is escaped under the wings of Gods grace. Being past this brunt, I heartily thanked Gods grace of her goodnesse, and on the sudden I saw upon the top of a Mountaine a goodly Palace. Now for that love engendzeth familiarity, and familiarity breeds boldnesse, I asked Gods grace, what place it was: and she told me it was

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was the Palace of Vertue. It was so high that it reached even to Heaven, and about it were seven faire Towers of Alabaster. In the first dwelt Faith, in the second Hope, in the third Charity, in the fourth Wisdome, in the fifth Iustice, in the sixth Fortitude, and in the seventh Temperance.

In the first Tower, Gods grace shewed me Faith, which waited for our coming, neare unto whom I might perceive the Palace of true Felicity. With that I desired Lady Memory to put me in minde in the morning of seeing that gallant City. Whiles we talked thus, our Chariot arrived at the Court, where Lady Vertue with her Daughters, Faith, Hope, Charity, Wisdome, Iustice, and Temperance dwelt. At the first sight I knew it was the same Lady Vertue which afore time had so well admonished me, to whom I gave no eare. Then rebently upon my knees lamenting, I cryed her mercy for contemning her counsell, and following Volupuousnesse. Wherewith she made me arise, and in token that she took in good part my recantation, she sweetly kissed mee, and bade me welcome. So with great joy accompanied with Gods grace, true Vnderstanding, quiet Conscience, and gusained Repentance, I entred into the Palace of Lady Vertue.

Thus much for the second part of the
Wandering Knights Voyage.

THE

THE
VOYAGE
OF
The Wandring Knight.

The third Part.

CHAP. I.

The Knight declareth the great good, the solace, and the pleasure, which he found in the Pallace of Lady Vertue.

If I had a thousand tongues to tell the truth of all the good and pleasures, which I found in the Pallace of Vertue; and if I live a thousand yeares to report this matter, all were too little, in every point to decipher it: for it consisteth not in Angelicall knowledge, much lesse in mans wit, wholly to comprehend so noble a mystery; none knowes it but he who hath probed it: you may be sure that there are not, as in the Pallace of worldly pleasure chambers hanged with Silk, Tapestry, and every corner sumptuously and superfluously adorned. No, no: but there were Histories of the Old and New Testament to view and mark. I found not their Coffers full of Gold and Silver, Cupboards of Plate, Dresses of Silks, all manner of Percyware, neither dainty Dishes, delicate Drinks, balmy Songs, wanton Musick, the Lady of Love, her Son Cupid, nor any thing that Worldlings embrace, but I found a thing far surpassing all that is in the World.

This good, this joyfull, this comfortable, this unspeakable, this incomprehensible thing, cannot be named worthily enough: but of good and bad he is called God, even he who is the only soveraign good above all things reasonable and

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unreasonable. Peradventure you will say this is strange
newes, that you Sir Knight should see God in the Pallace of
Vertue. How is it strange, seeing he is every where, not
only in Heaven, but also in Earth, and in Hell: Truly I con-
fesse that God is every where, but I deny him to dwell every
where, and yet I know that by his power and invisible pre-
sence he is every where, though not every where by the ful-
ness of his Greatnesse, and his Gifts: it followes then that
he dwelleth every where: I pray you what profiteth it the
damned, that he is in Hell by his Power, Justice, and Venge-
ance? Truly by such presence of God, they have no joy, no
consolation, no benefit or felicity, for that all are cursed in
whom God dwelleth not by his Grace, whatsoever they be,
be they Kings, Princes, or Popes, who have all other riches
and delights in the World. But all they that have the Grace
of God are happy, or at least-wise in hope, though they live
even in a loathsome Prison, and are poorer than Lazarus,
which desired to be refreshed with the crums that fell from
the evill rich mans Table. Now, when we pray to God, we
say? Our Father which art in Heaven; for, that is the
place where God gives the enjoying and possession of him-
selfe to his Elect, and that is their dwelling, prepared by the
Grace of God. What is it that God spake of, by the Prophet
Esay, saying: Heaven is my Seat, and the Earth is my Foot-
stool: Forasmuch saith God, as I dwell in mine Elect by
Grace, I will tumble at my feet those that love Voluptuous-
nesse, rather than their Maker. In the Book of Wisdom, it is
written: That the seat of Wisdom is in the Soul of the Just,
God is Wisdom, and the Just Soul his Seat, God is in every
place where he dwelleth, but he dwelleth not in every place
where he is. This is most true, though marvellous, for the
evill are alwayes where God is, but yet God dwelleth not
in them.

Wheresoever the wicked are, they cannot hide themselves
from God, and yet they are not dwellers with God, nor God
a dweller with them. They are where God is: as the blinde
man in the Light of the Sunne: the Light is not in him, be-
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cause he hath not the use of it. But the good are alwayes with God, and God dwelleth in them, as in his Temple. Saint Paul saith: That the Temple of God is holy. And therefore if ye like as he commands you, you are his Temple. And God himselfe saith, I will be in them, I will walk amongst them; I will be their God, and they shall be my people. Now therefore you see that although God be every where in his power, yet he dwelleth no where, but where he is by grace. It is plaine, that where Vertue is, there God inhabiteth by grace, which is the only consolation of all reasonable creatures. Is it possible that any man can finde in Heaven or in Earth, such soveraigne good as is in God, who is the most excellentest and chiefest good, and the true joy of all reasonable creatures? How can that body faile in any goodnesse, which hath God by his grace resting in his heart, who is the only Author of all goodnesse, and the Giver of all true Joy and perfect Felicity?

But some will say that they see good people in the world, oftentimes suffer misery, deprived of their goods, and put by the pleasures of this world, which appeareth in the sadnesse of their countenance: for they seeme to be conceived with sorrow, and as it were to labour and travell in heavinesse, as a woman in child-birth. I confesse it to be so, but yet if you say that they are not furnished with all good and true Joy and Felicity, you erre greatly. For the soveraign good which is God, dwels in the iust soule for evermore: although foolish worldlings say in their hearts and thoughts: Can it be that those miserable men, which are afflicted with poverty or imprisonment, have more possession of true Felicity, than we that wallow in wealth, and are without want of any worldly pleasures? But they consider not that true Joy consisteth in the soule. But be you sure, that as the soule is the most precious part of the body, so ought the goodnesse of the soule to be greater than the goodnesse of the body. The Joy of the Just and Righteous is more inward than outward, for all his goodnesse is in the soule: as the joy of wanton worldlings is outwardly in the body. This iust man suffereth outward

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extremities, but yet inwardly hee hath more joy than the voluptuous man. And though the iust man, being alwayes afflicted, maketh shew of sadness all his life time, yet at the houre of death their joy and consolation appeareth, with hope of eternall life: whereas contrariwise the Worldling goeth his way with grudging and despair, The iust man esteemes Gold and Silver to bee coloured Earth, worldly Wealth and Voluptuous feeding, to be famine and filth: Honour, Dignity, and Delight, to be smoke, which the fire consumeth suddenly: to be short, hee maketh all the world no better than an exile: and although his body be detained here for a season, yet all his thoughts, cares, desires and meditations, are conversant among the Orders of holy Angels, and the happy Assembly of Saints in Heauen singing Psalms and Prayses incessantly. So that whatsoeuer wee esteeme evil in this World, God turns it to good. For he makes us rejoyce in Tribulation, taking them for medicines to purge our corruptions, and not accounting our Persecutors as our Enemies, but rather as helpers to salvation.

The iust man esteems simple fare sufficient nature, better than abundance of delicate or excessive Drunkenness, or Gluttony. They take more pleasure in kneeling, praying, and fasting, than Worldlings doe in dancing, and singing wanton Songs. Finally, that they doe or suffer, God turnes it to good. And therefore Saint Paul saith, that all things turn to the good of those that love God: The eye never seeth, the Ear never heareth, the Heart of man never understandeth the great goodnesse and the joy that God brings into the body, when he commeth, by Grace, to dwell in it, only he that hath had experience once knoweth it. Worldlings do wonder to see the iust man weep and lament, to suffer tribulations, and to be deprived of all worldly pleasure, they esteeme the goods of this world to be the true felicity: much like unto a blinde man, taking upon him to iudge of colours. For they compare false felicity and worldly Wealth, with heavenly Riches and perfect Happinesse, whereas indeed they are but shadows. Nothing displeaseth the Good more than sinne, and

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that which leađeth to sinne : nothing pleaseth the Elect but God, and that which leađeth to God.

As concerning the soule, no man can deny, if he hate sinne, and love Vertue, but that he had rather lose all that is in the world, than lose vertue, and suffer all manner of torments, than to commit sin : he had rather descend into Hell with Vertue, than mount up to Heauen with sin. For where Vertue is, there is quietnesse. Contrariwise, where sin is, there can be no rest. Let every one therefore labour to lose worldly happinesse, if he meane to atchieue Vertue, wherein consisteth so much goodnesse. But many make no account to come thither and so care not for losing Vertue, because indeed they know not Vertue. Wherefore Vnderstanding describeth her, and her seven Daughters, namely Faith, Hope, Charity, Wisdome, Iustice, Fortitude, and Temperance, in manner following.

CHAP. II.

The Description of Vertue.



Vertue, according to the Definition of Saint Austin, in his second Book of Free-will, the 18 Chapter, Is a good quality of the Soule, whereby a man liveth rightly, and committeth none evill; which thing indeed is the only work of God in man. By the Soule he understandeth in this place the Superiour part of the Minde or Soule wherein consisteth Reason, Judgement, and Will. The inferiour part we call Sense, which is common to man and beast. Now that is called in Latine Mens, and is not a part of the Soule sensitive, which is the inferiour part, but it is that part of the Soule, where Reason and Understanding do sit, which is the superiour part. By the Soule then we doe mean the Free-will of man, which is nothing else as Philosophers say, but the frank judgement of the Minde, and Will. For when we say, Free-will, we utter and pronounce two words, namely, Free-will. It is termed Free, because that scalp without constraint the Will worketh his feats at liberty.

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And it is called Free-will, because of the Judgement of the Soule. Therefore Free-will is in the superiour part of the Soule, for thereby we differ from bruite Beasts, who have a Sense as well as we, but no judgement of Free-will. Now then we say, that Vertue is a good quality of the Soule, that is to say, of Free-will: For Vertue qualifieth Free-will, disposeth and prepareth it to doe and will well, neither of which can be done without the ayd and Grace of God.

The second part of the Definition is: Whereby a man li-
veth rightly. But no man liveth rightly, unlesse he live justly, no man liveth rightly without Vertue, Ergo, no man liveth justly without Vertue. Who so liveth rightly liveth well, and who so liveth well, if he continue in so doing, achieveth true Felicity. It followeth then that by Vertue we achieve true Felicity, for Vertue prepares Free-will, which is corrupt and depraved, and therefore unapt either for well-willing, or well-doing: but the Grace of God preserveth it by Vertue, it is made capable of perfect Blessednesse.

The third part of the Definition is: And committeth none evil: wherein is comprehended the excellency of Vertue, and great goodnesse, by the which none can do ill. Men may abuse all the Goods, all the Arts, and Sciences in the world, as indeed very often they are ill used, as with Money, Wine, and Women, but by Vertue they be never abused: Who useth Vertue, he doth the works of Vertue: Who so useth the deeds of Vertue he doth well, and if by Vertue none doth ill, thou oughtest rather to lose all that is in the world, than to lose Vertue, seeing she excels in goodnesse all things in the world.

The fourth part of the Definition is: which thing indeed is the only work of God in man. Vertue then is a work of God in us, as witnesseth Saint Austin, upon the Sentence which is spoken in the 118 Psalm: I have done judgement and Justice! Justice (saith he) is a great Vertue of the Soule, coming from the Grace of God, which none but he worketh in man. I have done Justice: And therefore when the Prophet speaking in the person of the Church, so saith: he meaneth not that he hath done the Vertue of Justice of himselfe, which
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passeth mans power to doe, but he referreth it unto God, whose he affirmeth it to be. By these words then of Saint Austin, it appeareth plainly, that justice in man is no work of man, but of God. Wherefore Peter Lombard upon these words of Saint Austin concludeth and saith: That Vertue is not the cause of Free-will, nor of any affection of the soul comming from Free-will, but he saith, by that Vertue Free-will being depeised, evil and corrupt, is helped and moved to goodnesse: and so you see, that by vertue, which he saith is Gods grace, inclining and preparing the Will to will well, procureth the good affection of the Soule, and afterwards doe follow good works, and an honest trade of life. To make it the more manifest, he gives similitude. As the raine (saith he) moistneth the ground to make it yield fruit: and yet the raine is not the ground, nor the ground the fruit, even so (saith he) into the ground of our souls, that is to say, the free liberty of the Will, the raine of Gods blessing is poured, that is to say, Gods grace is inspired, which liquozeth the will of man to make him fruitfull, to will well, according to the effect of Gods Inspiration, which is his grace working in us, to the end we should doe well. And therefore all the good-works that we doe or can doe, are to be attributed unto Gods grace, by whom our will is prepared to will and doe well. This Grace engendzeth good motions in the soule of man, and these good motions are a chiefe gift of Grace to man, as namely, by Faith to believe that Christ is the true Son of God: by Love and Charity, to love God and our Neighbour: and so of all other Vertues, which are the good Portions and Gifts of Gods grace, working in us, to the encrease of more Vertue, yea, to the possession of eternall life. It is apparant then, that Vertue is the gift of Gods grace, working in our will to make it will and doe well: and therefore say we, that Faith, Hope, and Charity, being Divine and godly Vertues, are the works of God. Some there be which say, that Vertue is the well using of the naturall powers and abilities in man, inward only, but not outward, that is to say, a perfect affection of the soule, which God procureth in man, and not man in him-
selfe.

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selves. For although such motions seeme to be motions of free will, yet they cannot be such, except God vouchsafe of his working Grace to sanctifie the will, and to make it capable of such good affections: These two Opinions recited by the Master of the Sentences, in the second Book, and 27 Distinction, I refer to the judgement of the Reader, and allow them so far forth as they both agree, that Vertue is a work of God in man, and not of man in himselfe. But yet they differ, because the first sayes, that Vertue is not a moving of the Soule, for that it is the only working of God, without man, and of meere Grace: the other Opinion saith that Vertue is a good motion of man, not comming of God in man: I dare not judge rashly in so high and secret a Mystery, and therefore I appeale to the determination of the Learned. It sufficeth to know that Vertue is a work of God in man, and not of man in himselfe, and in this Point, as both Opinions do consent, so I approve them to be true.

CHAP. III.

The Description of Faith, and how wee ought to beleeeve in God for our Salvation.



Faith is a Vertue, whereby wee believe that which wee see not. When it is said that Faith is a Vertue, it is most manifest that Faith is the pure Gift of God, whereby we beleve that which we see not. But yet it followeth not that we should beleve all that we heare and see not, but this is meant only in things touching Religion, and the true Worshipping of God. Faith is properly of things not apparant, for apparant things have no faith, but a certaine Demonstration, as when our Lord said to Thomas, Because thou hast seene, thou belevest. Yet Thomas beleved more than he saw, a man, and he beleved that the same man was God also, which he saw not: for he said, Thou art my God, my Lord. In this consisteth the me,
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rit of Faich, when a man at the commandement of God; beleebeth that thing which he seeth not. To believe (saith Saint Austin) is to think upon a thing with consent to that thought: as when thou thinkest the Sonnes of God was born of a Virgin, and took mans nature upon him, and consentest to that thought, it is properly called Beliefe. This thought may come often by seeing, and often by hearing. And when Saint Paul saith, that Faich commeth by hearing of the Word of God, he understands that by hearing, Faich comes into the minde and thought, if we consent thereunto. For we may heare a Preacher, without consenting to that he saith, because men doe not alwayes believe what the Preacher speaketh, for that the consent, wherein consisteth the perfection of Faich, comes of the meere gift of God, and not from seeing nor hearing, but from the Light of Grace, speaking in the soule of the Believer, beleeving the principall truth, which is God, and working in him an agreement with that soveraign truth above all other things. So that Faich is a foundation unmovable: our Lord Jesus Christ who is the only foundation of true Blessedness, dwelleth in the hearts of the Believers, and so long as Faich is in man he shall be sure not to perish, but Faich without Charity is no foundation, because such Faich is vaine and unprofitable.

Faich then joyned with Love or Charity, belongs to good Christians: and Faich without Love belongs to evill Christians. It is necessary therefore that we note the difference in these three sayings or speeches, namely: To believe a God, To believe of God, To believe in God. To believe a God, is to believe that he is the only true God, so the Devils doe believe as well as the evill Christians. To believe of God, is to believe that all is true which God saith, and so believe the evill Christians well as the good, unless they be Hereticks. But to believe in God, is to love God, and in believing to joyns thy selfe to God, by love and obedience, incorporating thee with his members, that is to say, his Church.

This Faich justifieth the sinner, and this Faich being knitt with Love and with Charity, begins to doe good deeds, which cannot

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cannot be done without Love. The Faith which evill Christi-
ans have, is indeed a quality of Free-will, but it is not knit
with Love and Charity, which is the bond of perfection, and
the life of Faith, as Faith is the life of the soule. And yet such
an unshapen Faith, being naked and void of Charity, may be
termed a gift of God: for that the evill man may have some
gift of God: but that cannot properly be called Vertue, be-
cause that by Vertue we learn to live rightly: and for that
the Devils and evill Christians doe live wickedly, it is a
signe that the Faith which they have is dead, and therefore
is not properly Vertue, nor yet a work of Vertue. If thou
wilt then have thy Faith to be good and saving, it must have
four properties, that is to say, it must be plain and simple, it
must be whole and sound, it must be constant and unmovable,
it must be quick and lively. Touching the first that it must be
plain and simple, that teacheth thee thus much in effect, that
thou must believe the Word of God simply, and whatsoever
is therein contained, without inquiring into Gods mysticall
mysteries by humane Reasons: and simply believing in thy
heart that every thing contained in the holy Bible is most true.
Secondly, thy Faith must be whole and sound, that is, thou
must not take part with Heresicks, or cleave to the erroneous
Opinions of the Enemies of Gods truth: for this is no good
Faith. And therefore for a testimony of thy Faith, be not
ashamed to make open Confession in the Congregation of thy
believe, with the Fellowship and Communion of Saints, That
thou believest in God the Creator & Governour of all things,
and in his Sonne Jesus Christ the Redeemer, and in the holy
Ghost, by which we are sanctified and receive true comfort and
joy, &c. according as it is declared in his holy Word. Thir-
dly, it must be constant and unmovable, that is without doubting,
for any reason of mans brain that seemeth contrary, or for any
temptation, promises, or threatenings, either of torment or of
death. And let not the obstinacy of such as enchain with the
vaine pleasures of this life, although they seem to live most
joyfully, allure thee to cleave to their opinion, which is flat
Heresie: for that is a work of Satans, who wholly possesses
them,

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their, and can change himselfe into an Angel of Light, to de-
 ceibe the simple and innocent, whom God permits to be
 tempted for the tryall of their constancy. Not that he is igno-
 rant of the issue, but because he would haue it appear in others,
 that he crowns us with glory, for our constancy and perseve-
 rance. This is clearly set down by Moses in the 13. of Deut.
 and by S. Peter in his 2. Epistle, chap. 1. and by our Saviour
 Iesus Christ in the 24 of Matthew. And though we liue in the
 latter times, when many Sects do abound, and Heresie and
 Truth in many places doth falte: yet let us listen what our
 Saviour saith: Whosoever believeth to the end, shall bee sa-
 ved. Fourthly and lastly, thy Faith must be quick and libe-
 ly, that is, it must be linked with Love and Charity, which is
 the life of Faith, as the Soule is the life of the Body. And
 therefore abuse not thy selfe, as some do, saying: I have Faith,
 and I shall be saved, whatsoever chance. No, no, assure thy
 selfe, that if thy Faith be not quickned with Love and Cha-
 rity, it is nothing worth, and therefore unable to atchieve true
 blessedness, as S. Paul well noteth in the first Epistle the 13.
 chap. to the Corinths. Even so, when our Lord in the Gospel
 attributeth salvation unto Faith, and S. Paul justification:
 this is to be understood of an holy, libely, and Evangelicall
 Faith, working with Love and Charity. Likewise when our
 Saviour saith in the Gospel, that he which believeth and will
 be Baptized, shall be saved: that is meant of such a Faith, as
 Love quickneth, and Charity redibeth. The holy Scripture in
 many places expretheth, that none shall be saved, unless he
 observe and keep the Commandements of God. Now none
 can keep the Commandements without Love and Charity.
 Ergo, none can be saved without Love and Charity. The
 summe and effect of all is this, That whosoever renounceth
 Sinne, and embraceth a quick and libely Faith, and liveth in
 Love and Charity, he cannot perish, but shall finde in the
 end perfect and everlasting Felicity, in the Kingdome of
 Heaven.

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CHAP. IV.

The Description of Hope, and how we ought to hope in Almighty God.



Now (our Knight) know this, that Hope is a Vertue, whereby Happinesse or Blessednesse both spirituall and eternall are hoped for. And as Faith is of things not seene, so is Hope also. For Saint Paul saith, Hope that is seene is no Hope, because we have possession of it already. It is common to Faith and Hope to be of things unseen: and yet Hope is distinguished from Faith, not only by name but by reason. For by Faith we beleeve as well evil things as good, that is Hell as Heaben. We beleeve that Monks are a very wicked sorte, we beleeve also Charity is a very good thing: all these things good and bad, we beleeve but we Hope only for good things, and not for bad. Again, Faith is of things past present, and to come. For we beleeve the death of Iesus Christ which is past: we beleeve also that at this present he sits at the right hand of God the Father in Heaben, and we beleeve that Christ shall come to iudge the quick and the dead. But under correction, I think that Hope is of things present: as when I Hope that I am in Gods favour: and of things past, as when I Hope my finnes be forgiven me: and of things to come, as when I Hope to have eternall life. This is true that Faith hath an eye generally unto that which is spoken in holy Scripture beleeving that all the promises, without exception, which God made, shall be accomplished without descending to particular or speciall persons: but Hope applyeth unto her selfe those same promises, waiting for the accomplishment of that which God hath promised. And therefore it is requisite for assured salvation, that thou beleeve thou shalt be saved, but to Hope so is not sufficient. For Faith in it selfe, importeth an infallible assurance and certainty of things, as when we firmly beleeve all the Articles of our true and Christian Faith, and all things contained

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ned in the holy Scriptures, to be more certain then man is man : but the hoping of it is not so requisite. For if we have a firm assistance in the goodnesse of God, touching our salvation, and doubt not a whit of the remission of our finnes, it is enough. There be two degrees in Hope which are two contrary extremities. The one being the most highest, is the infallible assurance of eternall Blessedness : The other being the basest and lowest is to despair of salvation. Between these two extremities consisteth Hope. But the more that a man approacheth to the highest extremitie, which is an infallible assurance of eternall life, and the more he recedeth from the lowest extremitie, which is desperation, the more perfect he is in Hope. As it sufficeth the hoping man, that believes & loves God, that he hath a firm assistance and confidence, that God of his good Graces will give him whatsoever he hath promised to his Elect, hoping that he is of their number. So it is necessarily requisite that we have a perfect and infallibly certainty of our salvation. Nowe for that in the Definition of Hope, it is said, that by her we hope and look for the eternall Happinesse; it is to be noted, that Hope hath two Objects : the first, the perfect enjoying of Gods presence : the other is, all the necessary means, to come unto the clear seeing and enjoying of God : and these means are remission of sins through Gods grace, justification, Faith infused, and charitable deeds, and agréableness unto God. As to all that we hope for, we ought with prayer devoutly to crave of God as his Kingdom, the remission of our finnes, justification, increase of Grace and Vertue, deeds of Faith and Charity. But concerning goods temporall, so far as we may use them well and ill, they may be said to hinder the salvation of man, rather then to further it. And therefore the good Christian ought not to ask them; nor covet them excessively : in so much as will necessarily serve him for sustentance in this life, he may lawfully ask. And here by the way, it is a lesson worthy the learning, namely : that it is necessary for us to doe good Works, because it hath pleased God to enrich us with Goods, which Goods ought well to be employed. Nowe unto him properly belongeth the mere

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rits of the works which he worketh in us. For all our good works are the gift of God, holobest he both nat deny us his Grace, whereby we consent to doe the good works which he onely moveth in us.

And therefore every one ought, to the uttermost that he is able to doe good works, considering that they come of God, who is the Author of all good works, and without whom we are not able to think so much as one good thought, much lesse doe a good deed. For other wise to hope in doing ill to goe to Heaven, without good works springing from a firm faith, is not Hope, but a flat presumption. And therefore thou oughtest to enforce thy selfe to doe good works, hoping that thou and thy works may be acceptable unto God: nevertheless, thou must not in any case trust, upon the merits of good works but altogether to the infinite goodnesse of God. For otherwise thou fallest into that curse which the Prophet speaketh, saying, Cursed is the man that trusteth in man; and contrariwise, happy is the man that trusteth in God. We ought alwayes to doe well, to delight in well-doing, and to hope in the goodnesse of God, that he will give us that which he hath promised. But this Hope ought to bee firme, and as an Anker constantly to hold thy Conscience, that by the floating of temptation it move not. But some will ask by what testimony or witness can the Conscience rest assured of remission of sins, of Gods adoption, and of heavenly blessednesse. I answer, S. Iohn Epist. 1. chap. 5. saith. There be three things that beare witness in Earth, that is, the Spirit, Water, and Blood. These three testifie unto the Spirit of the believing man, that Christ is the infallible truth, who fulfilleth in the believing man the whole summe of his promises. The first witness then that assureth man in Hope is the precious blood of our Lord Jesus Christ, which was shed for the remission of our finnes. The second witness is the water of Baptism, by the which also our finnes are forgiven. But these two witnesses put not the Conscience in full and perfect Hope and Assurance. And therefore there must be added unto them a third, which third is, The holy Spirit, which beareth

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beareth witness with our Spirit, that we are the Sons and Heires of God. Who so hath not this witness, he cannot be assured of his salvation. The works of the holy Spirit in man, if thou ask me what those works are, I answer thee, that they are these that follow and such like; namely, Sorow for sinne; Hatred of all things which displeaseth God, and are contrary to his Commandements; taking pleasure to reade and hear Gods Word; mourning for the imperfections; and last Faich, Hope, and Charity: and affection, desire, intent and purpose to love God above all things, and to doe thy endeavour to fulfill his Commandements. For all these things spring not from the corrupt nature of man, unlesse his heart be moistened with the dew of Gods grace: without the which we feele not in our selves any good affections, nor desire to doe good worke, which are signs of the presence of the holy Ghost in us. Wherefore we ought with sighing to pray unto God, and to beseech him most humbly that it would please him of his unspeakable pity, to send us his holy Spirit, which may assure us of the remission of our sins: to vouchsafe us his heavenly adoption, and the enjoying of everlasting Blessednesse. And thus much concerning Hope. Now let us speak of Love or Charity.

CHAP. V.

The description of Love or Charity, and how we ought to love God, and our Neighbour.



Charity is a Vertue, by the which God is loved for the love of himselfe; and our Neighbour for the love of God, or in God. It is said in the first part of this Definition, that Charity is a Vertue. Let us see how: certainly Charity is the excellentest Vertue that is, even the mother and nurse of all the rest. For he that hath not Charity, hath nothing in him to obtain everlasting life, this Charity is given when the holy Spirit is given. For the holy Spirit being resident in the Soul, makes

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us to love God for the love of himselfe, and our Neighbour for the love of God. To love God for the love of himselfe, is to love him for his own sake, and because he is God. And that is to be done three wayes, that is to love God above all things entirely, above all things orderly, above all things precious. We will declare these three wayes of loving God the more plainly, that every one may know how to love God.

To love God intirely, is to have a good will to God and to rejoyce greatly that he is such a one as he is : But for the better understanding hereof, it shall not be amisse to shew what it is to love ; to love is nothing else, but to wish well to every body : as when I love a man, I wish as well to him as to my selfe : Now there are two manners of love. One is called the covetous love, as when a man loves any thing for his own profit sake, and in such sort men love their Houses, their Manners, and all other worldly necessaries. The other love is called the love of friendship, when one loves a thing for the love of it selfe, without respect of particular profit : as when I see a man wise, I take pleasure in him, and wish that the Vertues which are in him, may not onely be continued, but also increased in him, and this doe I, being to him well affectionated, and loving him with delight.

There is not in God any good that is not like himselfe. For his might or power, his wisdom, his mercy, his justice, and his knowledge are heavenly as he himselfe is, who is all wise, all just, all mercy, all knowledge, and all mighty. So that we love God above all things intirely, when we rejoyce and be glad that he is as he is, without regarding our proper profit or honour. Thou oughtest not to love God with a covetous love, that is, thou must not love God only because he gives thee all things profitable for thee : for in so doing thou lovest thy selfe better then thou lovest God. If thou love God rightly, he will reward thee greatly : but this love must be single and it must be pure, and not depending upon any other thing : for who so loveth God for gaine, loveth him but as his Horse, in whom he delights, because he serves his turn. God ought to be loved lovingly, without respect of particular profit.

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But thou mayst ask me a question, *May I not love God to this end, and under this condition, that he may give me Heaven: which is the principallest thing that man can wish for after this life?* the Doctors say no, if we consider well of the thing beloved, which is God: for in so doing, thou lovest thy selfe better then thou lovest God. Thou mayst come to Heaven by this meanes, as namely, by keeping his Commandements, by giving Alms, and by doing other good deeds, and yet give God his due and single love. Now these things are not Charity it selfe, but the works of Charity. We say then that God ought to be loved in doing good deeds, and in keeping his Commandements: but this love ought to be entire, without respect of profit or reward.

To love God orderly above all things is to refer thy selfe and all thy goods to God: so that all which thou lovest, wishest, doest, and leavest undone, thou oughtest to love, to wish, to doe, and leave undone, for the love of God and his glory. Thus referring all to the Honour and glory of God, thou lovest God above all things orderly, and accomplishest as much as in the lyeth, what is written in Deut. and in Saint Mathew, where it is said. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength: For what other thing is to it love God with all thine heart, with all thy soul, and with all thy strength, but to refer all things to God, and to his glory, all our thoughts, all our words, all our works, all our purposes, and all our intents: To love God therefore above all things orderly, is to refer to God and his glory our selves, and all that is within and without us, which we cannot well doe, if our thoughts, if our words, if our works, be not good and acceptable unto God.

To love God preciously is to love him so dearly and so much to esteeme of him that for no cause thou wouldest lose him, nor his love: but wish rather to lose thy goods, thy lands, thy limbs, thy life, and the love of the world. This indeed is to love God lovingly, when without respect of profit wee referre to God and his glory all that we have, our hearts, our hands, our lips, to prayse and magnifie him, and to

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Let us see the greatnesse of his Divine Majesty, and omnipotency. To love God then for the love of himselfe, is to love God, because he is good. And he that loveth God in this sort shall be sure never to miscarry or perish.

To love thy Neighbour, it is required that thou doe it in God, or for the love of God. Now thou must understand that every man is thy Neighbour, when either thou to them, or they to thee can show mercy or reliefe, by succour and help. So that every reasonable creature is thy Neighbour, wheresoever he dwelleth in the world. Thus are the Saints in Heaven thy Neighbours, by whose example thou art taught to live goodly, wherefore thou oughtest to love them and all mankind for the love of God, or in God. Thou oughtest to love thy Neighbour, because he is good, or because he should be good, then thou lovest him indeed for the love of God: every man which is a sinner thou oughtest to love not because he is a sinner, but because he is a man, for the love of God.

Thou oughtest to love in the sinful man that which he hateth, and to hate that which he loveth. The sinful man loves Sinne, and iniquity, which thou oughtest to hate: The sinful man hateth his soule and the purity of nature, which thou oughtest to love. For Sinne is against nature, it defileth nature, it oppresseth nature, yea, it quencheth nature, and he that committeth Sinne killeth his own soule, and corrupteth nature. Thou oughtest then to love the soule, and the nature of the sinner, but not his Sinne. And when thou givest Almes to a sinner being in need, thou oughtest not to doe it because he is a man, but because hee is a man of the same nature that thou art. Some be thy friends, and some thy enemies; thy friends thou oughtest to love in God, lest loving them otherwise, thou shouldest offend God: Thy enemies thou oughtest to love, for the love of God: and if he offend thee in word or deed, and doth repent him, and asked thee forgiveness, thou oughtest for the love of God to forgive him with all thy heart, and to receive him into friendship. Again, if thy enemy be obstinate and will not cease to persecute thee, although thou canst not presently forgive him, yet thou oughtest

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oughtest not to hate him, but rather to doe him good, and to be ready alwayes to pardon him, and then chiefly when he shall require it. Yea, thou oughtest to doe him what good thou canst in his need.

By that which we haue spoken already it appeareth, that thou oughtest to love all men liuing, both good and bad, friends and foes, no worse then thy selfe. Our Lord haue an eye to the love of our Neighbour, when he said in the 7 of Matthew. All things that thou wouldest thy Neighbour should doe unto thee, doe thou the like to him? Whosoever then doth to his Neighbour, as he would his Neighbour should to doe him, loveth his Neighbour as himselfe. But this is to be understood according to God and Reason. For if one offering to please the, bying the a Whench to his with the, or lend the a sword to fight, and to kill another, as Reason would instruct the to refuse such offers, so the Love according to God, should teach the obedience, and they both ought to be the Rule of the life, and the Lights to guide the in the dark places. Thus farre have we declared, in as much brevity as we could, how a man ought to love God and his Neighbour. Now intend we to shew the effects of Love and Charity.

CHAP. VI.

The effects and prayles of Love and Charity.



Nor tongue in the world can tell for truth all the excellency of the effects and prayles of Love or Charity: For first of all the makes men the children of God, and Heirs of Heaven: according to that saying of Saint Iohn. Behold what Love or Charity the Father hath shewed unto us, to make us the children of God. Saint Paul also saith; That those which be lead by the Spirit of God, are the children of God: For you have not received the spirit of bondage to feare any more; but you have received the spirit of Adoption, whereby we cry *Abba Father*, and that same spirit (which is the spirit of Love or Charity) beareth witness with

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Our spirit, that we be the Children and Heires of God; and Co-heires with Christ. Can we desire a thing moze excellent, than to be the childzen of God and Heires of Heauen? what Dignity is that to boast of? Such as haue feeling of the love of God in their hearts, haue boldnesse and courage, though the world contemn them. For this is certain, that they whom the world hateth, are not the childzen of the world, but the Childzen of God: as contrariwise, such as the world loveth, they indeed are the childzen of the world. Secondly, Charity worketh the cause in us, that God dwelleth in us: who dwelleth in Charity, saith S. Iohn, dwelleth in God, and God in him. Our Lord likewise saith. If any man love me hee will keep my Commandements, and my Father will come and dwell with him. Can we desire a moze rich, a moze bountifull, or a moze liberrall Host than hee? Is it like that so loving an Host will suffer the soule to want: Will he ask money for his expences? No, he commeth not to dwell with us to consume that we haue, but to encrease our riches, and to make our store greater. Thirdly, Charity maketh our goods, be they little or be they much, acceptable unto God: it maketh a man contemn the world, it maketh a man to rejoyce in temptations, and tribulations. When Charity enters into the soule, she knits us to God, and uniteth us with him. Love or Charity makes men of one minde, and will. Love or Charity makes men reform their manners, and to draw neare unto God, Love or Charity makes men to consider of things present and visible, as if they were not. Love maketh a pure and cleane heart, which may contemplate and beholde heavenly things. By Love, the goods of this world are well ordered, and by Love the goods of this world are contemned; and by Love the secrets of God are revealed. S. Iohn saith, That God is Love or Charity, whereby no doubt he meaneth the Father, the Son, and the holy Ghost, the three Persons in Trinity: God the Father is Charity, God the Son is Charity, and God the holy Ghost is Charity. This Love or Charity, requireth in the same such likely things, namely, Love and Charity, by the which, as by some spirituall affinity thou art

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art joynd unto God, which Love also boldly cometh unto God, and familiarly speaketh unto him, without any doubt or feare. He that loveth not, shall lose his life: but he that loveth, alwayes lifteth his eyes to God, whom he loveth, whom he desireth, on whom he museth, in whom he is refreshed, and by whom he is preferred: such a deuout and religious soule doth so sing, so say, reade, so dispose all his businesse and so circumspically forsaeth all things, as if God were euer present with him, as doubtlesse in spirit he is. The man in whose soule the love of God is lodged, so prayeth, as if God were personally present with him.

The Love of Charity awaketh the soule when she is asleep, it puts him in minde of his saluation, it softneth and mooueth the heart. Charity or Love setteth the cold heart on fire: Love maketh the froward soule gentle: Love chafeth away sinne. Love keepeth the affections of the flesh and blood under. Love amendeth lewd mens manners. Love renueth the spirit. Love bydleth the light motions of wanton youth, all this woorketh Love or Charity, where she is present. Contrariwise where Love or Charity is absent, there the soule doth languish and waxeth cold: eben as a Caldron of water doth, when the fire is taken from under it, and raked abrood. Charity is the onely thing whereby the soule boldly approacheth unto God, constantly cleaveth unto him, and familiarly speaketh unto him. The soule that loveth God, cannot but think, and talk of God, insomuch that he hateth all ungodly things. Who so will know God, must love God: the more that one loves God, the more he growes in the knowledge of God. To read, to write, and to study of God, yieldeth no true knowledge of God without Love. In vaine doe we read, in vaine doe we talk, in vaine doe we preach, in vaine doe we pray to God, if we doe not love God. The love of God, ingendureth the love of thine owne soul, and maketh it attentive alwayes to God. God loves to be loved againe: and when he loveth, he requirith nothing but love: happy therefore is he that loveth God. The soule which loveth God, refreth his own affections, being earnestly given to Gods love. The

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soule that loveth, hath no feare: the soule that loveth not, is ever in feare. The soule that loveth, is carryed by promises, and by reason by desires unto Heaven: the soul that hath in it the presence of Gods love, is tickled with joy, and with ravishing leapeth up to Heaven, having by contemplation exceeding great joyfulness. Love breeds familiarity with God, familiarity breeds holoness with God, holoness breeds the taste of God, and taste breedeth an hunger after God. If I should declare all the excellency of Love or Charity, the time would faile me, and mine ability in that behalfe would not suffice: But let this stand for a conclusion, that the soul which is touched with the love of God, cannot desire any thing contrary to God: but ever after it hath received any taste of sinne, it cryeth out, and saith with the Prophet, Psal. 14. O Lord God, like as the Hart desireth the Founaines of water, even so long Iaster thee, Will thou fir knight, lift up thy soule, and remember the great Love and Charity of God, and his manifold benefits bestowed upon thee, that by them thy heart being enlightned, thou mayst increase and goe forward day by day in doing good works, to the glorifying of God, who delighteth in the same, according as it is said: Let your light so shine before men, that they seeing your good works, may glorifie God in Heaven. Thus much touching these three spirituall Vertues: now come we to the foure morall Vertues.

CHAP. VII.

The Discription of the four morall Vertues, Prudence, Justice, Fortitude, and Temperance:



These four morall Vertues man lieth orderly in this mortall life. Saint Hierom saith that the Christian man by these four lieth well in this mortallity, and by them after death cometh to everlasting life. Prudence knoweth the good we should doe, and still we should love. Justice doth good. Temperance leaveth the evil. Fortitude is constant, without losing courage in adversity, or wasting proud in prosperity. Prudence

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teacheth man how to approach unto God, Fortitude and Temperance how to govern himselfe, Iustice how to use his Neighbour. These are the foure things which Satan shote at, to destroy the Soule.

By Prudence, which is the Rule of right Reason, we govern our selves wisely, we order our affaires discretly, doing nothing but Right and Reason. In Prudence consisteth Reason, knowledge, Foresight, Aptnesse to give good counsell: A prudent man knoweth afore-hand, the End of his counsell. Plato saith, That Prudence is the Governesse of all morrall Vertues, shewing how we should understand and use the rest: For as Faith enformeth us what we should hope after, and what we ought to love: even so Prudence teacheth us how we should use Iustice, Fortitude, and Temperance. Aristotle saith, that it is impossible but a prudent man should be good. If he means morrall goodnesse it is most true: for a wise man doth nothing but that which is lawfull: But yet without Love or Charity, Prudence is a Vertue no more meritorious, then Faith without Love and Charity. But if the prudent man love God with all his heart it is impossible but he should doe good, and consequently be good.

Iustice is a Vertue used in two sorts, sometimes it is a generall Vertue, and comprehends in her selfe all Vertue: as the man that liveth well and justly, is therefore called good: and Iustice otherwise is understood a particular Vertue called Iustice distributive, valuing to every one that which unto him belongeth. This Vertue, Iustice distributive, is convenient for all men, and principally for Emperours, Kings, and such as have the administration and government of Common wealths; to the end that they may give to every one their right, defending the innocent and punishing the offender: doing justice and right, according to equity, as well to little as great, and to poore as rich. Many have justice painted in their Houses, and yet have wrongfull dealing lodged in their hearts. Many a one hath Christ in their mouth, but the Devill in their minde. He that will be acceptable to God, he must be just in word, upright in deed, undressed in thought.

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Fortitude is a vertue, unto the which belongs a magnificent courage, not fearing any thing but unlawfull actions. He that hath this Vertue, keeps himselfe constant in adversity, and waileth not proud in prosperity. Fortitude gibes a man Magnanimity, Constancy, Hope, Assurance, Patience, and Perseverance. With this Vertue the Martyrs of all Degrees and Ages were endued, grounded upon a firm Faith, contemning the world, and setting light by the torments of Tyrants, embracing death, rather then to deny Christ. Gods Prophets were armed with Fortitude, who without flattery reprehended the Kings of Israel and Iuda of their false worship of God and feared not their furies. The Apostles of Jesus Christ were armed with Fortitude, who feared not to controul the wisdom of the wise, and vanquish such as were in high places, that they might with contented minds carry the yoke of Christ. This they did, not with mans power, or warlike weapons, but with divine Doctrine: not desiring to kill any one, but to die themselves. It is a great worlds wonder that so few simple soules unarmed, unlearned, and having no humane policy, should vanquish the wisdom of the world, confound earthly policy and strength, and subdue Kings, and bring them in obedience to the Faith of Christ, rebuking the people from false Religion and Adoration of Devils. With this Vertue of Fortitude Kings ought to be Armed, not fearing any danger for the defence of the Faith of Jesus Christ, but being of one minde with the holy Martyrs of God. With this Vertue ought Preachers to be armed, worldly defending the Word of God, against all Peritticks and Enemies of the same, not fearing the threatenings of Persecutors whatsoever. But you must understand that Fortitude is not a Dealer in the committing of unlawfull deeds: as to beat, hurt, or kill thy brother, unless it be justly done in thy own defence, or for thy Countreys cause: otherwise it is a meane mallice. Moreover, such as desperately dispatch themselves, as wretches weary of life, they doe it not by Fortitude, but by the temptation of the Devil, who is permitted of Gods sufferance to tempt some even to the making away of themselves.

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themselves. Such people are not valiant, for it is not Fortitude, unless it be in lawfull deeds, as in the defence of thine own person, the Magistrate, thy Countrey, or the Faith of Christ, for the which to suffer death is excellent Fortitude.

Temperance (saith S. Austen) is an affection to restraints the appetite when a man is excessively inclined. Temperance hath rule over pleasures and delights, refusing to meddle in any thing which cannot be done without offending God, and not falling into any excess whatsoever, wherein a man may passe the Rule of Reason. To live in Temperance, is to dispose every thing according to the right use whereto it was appointed. These foure Vertues have foure Vices cleane contrary unto them, by the which Vices, the Vertues are corrupted and destroyed. Prudence by Folly, Iustice by Covetousnesse, Fortitude by Pride, and Temperance by Inconstancie is defaced. These Vices are signified by the foure plagues, which consumed the Goods of Iob, namely: The Sabees, the Chaldees, the foyce of Fire, and the violence of a vehement Winde. The Sabees of Folly made havock of Prudence Wren. The Chaldees of Pride led away the Camels of Fortitude. The fire of Lechery made waste of Temperance, Sheep. And the boisterous winde of Covetousnesse, overthroweth the Houses of Iustice. The foure Vertues likewise are devoured of their adversary Vices, according as Iob complaineth against the wicked Iewes, under foure notable things, deciphering the four Vices opposite and against the foure Vertues before-named. These foure things are the Caterpillar, the Grasshopper, the Locust, and the Blasting: all which foure things being bent to wastefulnesse, leade nothing unspoyled: By the Caterpillar is meant foolish bragging, which destroyeth the Vertue of Prudence. By the Grasshopper is meant Pride, which destroyeth the Vertue of Fortitude. By the Locust is meant Covetousnesse, which destroyeth the Vertue of Iustice. And by Blasting is meant Lechery, which destroyeth the Vertue of Temperance. For foolish bragging destroyeth the Vertue of Wisdom. Pride corrupteth the State. Avarice devoureth Iustice. Lechery spyleth Temperance.

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Now therefore, Sir Knight, I wish thee to refrain
from these insatiable Vices: lest thou lose the enjoying of
these foure notable Porraill Vertues: thou knowest what
company thou hadst in the Pallace of Vertue, there thou
sawest Gods grace, Faith, Hope, Charity, Prudence, Iustice,
Fortitude, Temperance, and that goodnesse which none know
but they who have had experience.

CHAP. VIII.

How Faith from the top of the Tower, sheweth unto the
Knight the City of Heaven.



After Good Vnderstanding had delibered these good
words, I was ravished in my minde, I felt not
my selfe, I lost my taste, I neither regarded
meat nor drinke, and most of all I marvelled
that night approached not, because many houres were con-
sumed. Being in that amaze, Vertue told mee that darknesse
had nothing to doe where she dwelt. Then Memory put
me in minde, what Gods grace told me by the way, saying:
that by the works of Faith, which are the fruits of the same,
I might perceiue and see the City of Heaven, wherein is
comprehended the true Felicity. Then Faith led mee to her
Tower, and all the other Vertues kept us company. For
Faith properly is not without Hope, nor Hope without
Charity, and therefore they must goe all together. And
though these Vertues have severall properties, yet they ioyne
hands, and are neber asunder. S. Hierom saith, that Abra-
ham was furnished with Faith, Iob with Fortitude and Pati-
ence, David with Humility, and so consequently.

Then Faith from her Tower shewed me a high Hill, where-
on was built a marvellous sumptuous City, and she told me
it was the City of Heaven, wherein is comprehended true
Blessednesse and perfect felicity. In that City I saw neber
a Temple, which made mee marvell, untill that Faith told
mee, that the Lord God Almighty was the Temple of that
City. There needs no shining of the Sun, no brightnesse of the
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Upon, no glittering of Stars, to give them Light, for Almighty God is their true Light himselfe. None enters into this City, but such as are written in the Book of Life. Furthermore, Faith told me, that there was no adbercity, no sinne, no iniquity, no feare, no sorrow, no shame, no darknesse, no paine, no unquietnesse, no ill, no grudging; finally, nothing that savoureth of mortallity: but there was Prosperity, Perfection, Unity, Love, Gladnesse, Quietnesse, Charity, sure Rest, perpetuall felicity, and everlasting Joy in God, with eternall Happinesse. There was Birth without Sadnesse, Rest without Paine, Abundance without Want, Life without Corruption. In this City God is seen face to face, there is the endlesse light shining, the Saints alwayes singing, blessed soules rejoicing, and ever beholding God, yet still coveting, to see him, without dulnesse of desire. The Citizens of this City of Heaven, are Co-heires of the eternall Deity, the Father, Son, and holy Ghost. They are made immortall, according to the promise of our Lord and Saviour Christ, saying: Father, those that thou hast given mee, I will that they bee with mee where I am, that they may see my brightnesse.

What can I say more? In this City is our King without Death and without Change: without Beginning, and without Ending. In this City there is no Night, there is no limitation or term of life, but continuall Day most brightly shining. For in this City dwelleth the Father of Lights even God himselfe, whose brightnesse no darknesse can overshadow. The Citizens of this City are partakers of unspeakable grace, of endlesse joy, and of such perfection as thereunto there can be added no more. Unto this place shall the just be advanced: as for the wicked, their promotion is in the Lake boiling with fire and Brimstone.

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CHAP. IX.

The desire that the Knight had to come to Heaven, and how Gods grace brought Perseverance.

Being (seen from the Tower of Faith, the City of Heaven, and heard (by her) the manner of it, I was ravished of my wit, and esteemed nothing at all of the World: For I felt not my selfe; me thought I was walking in Heaven: Whereupon I desired Faith that I might remain still in her Tower, the which willingly she granted me, insomuch that I was never weary out of her lower window to behold Heaven: yea, the more I beheld it, the more beautifull it seemed. When I was loath to live in this World, and desired, that I might die, the sooner to have the sight and enjoying of Christ my Redeemer: and knowing by my selfe all alone, I made this Prayer, saying:

O How happy is the soule that is out of this earthly prison, and resteth in Heaven most joyfull, seeing his Saviour face to face! That soule, is without feare and affliction. O how happy is the soule, which is in the company of Angels and holy Saints, singing prayes unto the Most High! Such a soule surely is laden with abundance of joy. O happy Society of Citizens. O happy company of Saints, which lamented in their mortall life, but now raigne with God immortally. O sweet Iesus, let mee come to thy pleasant City, where thy Citizens see thee daily, to their great delight. O let mee come there where nothing is troublesome to heare or understand: what melody heare they without ending! And how happy were I, if I might heare the Songs, or be admitted to sing a Song of David in the holy Hill of *Sion*. O that I being the least of thy Servants, may by thy grace put off my fleshly burden, and come to thy happy City to accompany the holy and happy assembly of Saints, to see the glory of my Creatour, and to behold his amiable Majesty. That I may bee made meet for this so sweet a blessing, grant I beseech thee O gracious God, that I never look back upon this shadow or valley of
scars

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teares, that I remember not the false pleasures of this wicked World, that I esteeme not this corruptible and evill life. O how can we here be happy, where the Devill alwayes assaults us? where the World flatters us? where the soule is blinded? and where all men sinne? After which great evils, death doth follow, as the very end of all vaine pleasures, and then they are esteemed as if they had never been. What recompence may be made unto thee (O God) which givest us consolation in the midst of all our extremities by the wonderfull visitation of thy Divine Grace? Behold mee miserable wretch filled with sadness, when I consider my sinnes when I feare thy judgements, when I think on the houre of death, when I remember the pains of Hell, when I am ignorant what punishment I deserve, when I know not where nor in what estate I shall end my dayes: In all these things and many other, I appeale to thy gracious goodnesse, knowing that thou art ready to give mee consolation against all these sorrowes. Thou liftest up my soule (full of anguish) above all Mountaines, thou makest me receive thy great love, charity and goodnesse, by the which thou recreatest my heavie spirit, and rejoycest my sad heart, in revealing unto me thy heavenly delights.

This Prayer ended, I rested my soule upon the anchor of Hope, Then as I was kneeling, Gods grace appeared unto me, accompanied with another Lady, which I had not seen before. And after I had given her thanks for all her benefits, she delivered me this Lady named Perseverance, to continue with me, charging me to keep her ever with me, if I meant to be a Citizen of Heaven. For (said she) all other Vertues without her, are as nothing to win Heaven: For it is written, who so perseveres unto the end shall be saved. And therefore if thou wilt be saved thou must continue. Whereof we have many Examples in the holy Scripture, but I will only touch two. When Saul was first anointed King of Israel, he was as lowly as the child of one yeare old, but he continued not above two yeares in his goodnesse: For after he had once put Perseverance away, he became evill, and grew to be a cruell Tyrant: inasmuch that he slew many of the Lords Priests, and persecuted

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persecuted good David. But what was his end. He was vanquished of his Enemies, and being given over of God, he killed himselfe upon the Mount Gilboa. Again, touching the same matter, Iudas at the first when God made him an Apostle, was good and dutifull, but when he had put Perseverance away, he became a Thiefe, and by covetousnesse he betrayed and sold his Master Christ: And being forsaken of God, he became a Reprobate, fell into desperation, and with a Halter hanged himselfe. When I heard Perseverance say so for feare lest the like should befall me, I desired the counsell of Good Understanding, to shew me the meanes how I might keep Perseverance alwayes with me, that in so doing I might not be deprived of the glorious City of Heaben. To which request of mine, the good Permit Understanding tendering the safety of my soule, and having a carefull regard to all my Endeours, did yeeld, and spake to me on this wise.

CHAP. X.

Good Understanding sheweth the Knight how to keep Perseverance alwayes with him.



Mon, the last point of thy soules health (quoth Good Understanding) is to know how thou art now, without going back, which if thou desire, then must Perseverance never leave thee, for if she forsake thee, then must thou needs lose the pleasures of Lady Vertues Palace, wherein thou art now. From whence if thou go back, thou shalt be sure to lose the joys of Heaben. Thou must therefore remaine constant without wading, the which to doe, thou must by devout, and continuall prayer faithfully crave help of Gods grace. And to accomplish all this thou must remember three things: the first is, thy life past: the second, thy life present: and the third, thy life to come. These three considerations will encourage thee to stay where thou art, and as it were with a Bible will keep thee from recovling.

First, think what thou hast done befoze time, in following Folly

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Folly, how thou liuest vaine, yielding to every vaine concupiscence, whereby thou didst fall into the filth of sinne, and endangeredst both thy body and soule. O where hadst thou bene, if Gods grace had not taken compassion upon thee? Where be the worldlings that would not be sorry for their sinnes? Where are they become? Are they not condemned to everlasting torments in Hell fire? I think then that sinne doth greatly offend God: Think what punishment God hath ordained for sin, which makes man an enemy to God, and a friend to the Devill.

Secondly, think that at this present time thou art in Gods favour, by the meanes of his Grace, who made thee a Child of God, and an Heire of Heaven, by Hope, so that now thy Conscience is quiet. Think what good consolations thou hast received by devout Prayer: think what spirituall instructions Gods grace hath given to thee: think all the pleasures of the world are mingled with sorrow: think that this world shall passe away, with all the pomps and pleasures of the same: think that thy present estate is the high way to Heaven, and so shalt thou keep Perseverance.

Thirdly, think that the iust judgement of God is to come, which is, to the good to give Heaven, and to the evil Hell. Think thou must die, and that at thy death thou shalt not receive so good consolation, as thou hast had of Vertue and Gods grace. Think that at thy death thou must leave behinde thee, Wife, Children, Goods and Money, whether thou doe good or evil. Think that thou must goe to a Region unknown, and to a place where thou hast never ben: and if thou be found to have died in sinne, without repentance, the Devils will attend to take thy damned soule, and will carry it into the Dungeon of Darknesse, there to seele eternall torments. But if thou be found with Perseverance in the Pallace of Vertue, millions of Angels will goe before thee, and with great joy will bring thee to Heaven.

I think upon the iust judgement of God to come, when every one shall be judged according to his deeds. For God savoureth neither Kings, Princes, nor People, high nor low.

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rich nor poore, without respect of persons he will chuse the good, and condemne the evil, at the day of Doome, when we must appeare personally without excuse or exception before him: then every man must be his own Attorney, when the iust Judge at that day will shew himselfe terrible to the peruers, which haue followed Voluptuousnesse, and haue not heartily repented; but will be gentle, mercifull, and good unto those that haue been sorry for their offences. I thinke what torments the un-repentant shall suffer both in body and soule perpetually: whereas all such as haue persevered in goodnesse to the end, shall receive joy, and the fulnesse of God and of Heaven. In such sort to persevere in goodnesse to the End, doe thine utter endeavour, and thou shalt see that God will be ready with his grace; to arm thee with constancy in thy Christian purpose.

CHAP. XI.

A Protestation, which Good Vanderstanding taught the Knight to make every day for the avoyding of temptations, and how he ought to humble himselfe before God, and what he should ask in his Prayer.

MY Lords, alwayes I wish thee to keep Perseverance with thee, by whom thou mayest avoyd temptations, which would induce thee to sinne, and force thee to forsake the true Faith, and also to transgresse the holy Commandements of Almighty God. This to avoyd, I wish thee every day to repeat the promises which thou hast made to God in thy Baptisme, which follow thus in effect:

O most high, most excellent, and holy Lord God, I protest that I will live and die in the true Catholike and Apostolike Faith revealed in thy holy Word: and that I will doe my utmost endeavour to keep thy holy Commandements, which heretofore I have wilfully and carelesly transgressed. Wherefore I am sorry, and do heartily repent me for the breach of them: and in token thereof I make my Confession, saying:

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I believe in God the Father Almighty, maker of Heaven and Earth. And in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost. Born of the Virgin Mary. Suffered under Pontius Pilate. Was crucified, dead and buried. Hee descended into Hell; the third day he rose againe from the dead. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty. From thence he shall come to iudge the quick and the dead. I believe in the holy Ghost. The holy Catholick Church. The communion of Saints. The forgiveness of sinnes. The resurrection of the body. And the life everlasting. Amen.

Then say, Lord God give me grace most heartily I beseech thee, without doubting to confesse and beleve the Articles of this my Christian Faith, and in the same to persevere to the end. And to rehearse the Ten Commandments of Almighty God, which are these:

The same which God spake in the ix Chapter of Exodus, saying, I am the Lord thy God which have brought thee out of the Land of Egypt; out of the house of bondage.

1 Thou shalt have none other Gods but me.

2 Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in Heaven above, nor in the Earth beneath, nor in the Water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous God, and visit the sins of the Father upon the Children, unto the third and fourth Generation of them that hate mee, and shew mercy unto thousands in them that love me, and keep my Commandments.

3 Thou shalt not take the Name of the Lord thy God in vaine; for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keep holy the Sabbath day; six dayes shalt thou labour and doe all that thou hast to doe; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt doe no manner of work, thou, and thy Son, and thy Daughter, thy man Servant, thy maide Servant, thy Cattel, and the

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anger, that is within thy Gates, for in six dayes the Lord made Heaven and Earth, the Sea, and all that therein is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

5 Honour thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

6 Thou shalt doe no Murther.

7 Thou shalt not commit Adultery.

8 Thou shalt not Steale.

9 Thou shalt not beare false Witnesse against thy Neighbour.

10 Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Then considering the tenour of that which thou hast said, crave grace at Gods hands to walk after his will, using the same prayer which Christ taught thee, and saying:

OUr Father which art in Heaven, hallowed be the Name. Thy Kingdome come. Thy will bee doe in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our Trespases, as we forgive them that Trespasse against us. And lead us not into Temptation. But deliver us from evill. Amen.

Besides all this, thou must also most heartily humble thy selfe before God, acknowledging thy selfe a sinner, and that thou canst doe nothing that is righteous: but if there bee any goodnesse in thee either of nature, or of Gods grace, thou must freely confesse that all comes from above. Repute not thy selfe better than another, but rather the least of all: If any despise thee, mock thee, or injure thee, suffer it not only patiently, but also willingly, and gladly, even for the love of God. For the scaling Ladder of Heaven is Humility, & a full denying of thy selfe in worldly causes. Think not well of thy selfe for anything that thou doest, hast done, or mayest doe: but if thou hast any goodnesse in thy body, or in thy soule, be not ashamed to confesse that it is not thine, because it comes not from

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from thee, but of God: so: from him indeed it proceedes. And when at any time thou findest thy selfe as it were left of God, and destitute of consolation, whether it be inwardly or outwardly, be not discouraged so: it, neither think that God hath forgotten thee, but heartily humble thy selfe before God, putting all thy confidence in God, as in one that knowes how to save his Elect. If thou receive any blessing inwardly, as Wisdome, or any other gift, exalt not thy selfe in pride, neither commend others that have not received of God such grace: but use that which thou hast to Gods glory. Againe, if thou see thy Neighbour fall, take heed, judge him not, but think that God permits thee to see his offence so: thy profit. Imagine thou wast never touched with that crime, well, it is much, but yet thou hast been culpable in some other as bad, or else worse: upon this examination, reforme thy selfe: suppose thou art in no fault, thou must not therefore esteem thy selfe better than he that is in fault, knowing thou art of such a nature as he is, and made of the same stuffe as he is, and therefore notwithstanding thy supposition, a sinner and offender as well as he: so that both need amending. Be thou sure that if God had provided no better so: thee than thy selfe deserved, thou hadst committed the like offence, or else greater: and thank God so: that hee hath kept thee so, and pray so: him that doth amisse, and is not yet converted. When thou seest a sinner only led to lose his life by Law, know that thou standest a sinner before God as well as he, although before the world thou be esteemed better. There is no schoole wherein a Christian may so well learn to live well, as in the contemplation of Christs life and conversation: thou must oftentimes think on thy last end, as Death, Judgement, Hell, and Heaven, persevere in Prayer, so thou shalt please God, and not be loath to die. Remember thy end (saith the wise) and thou shalt never sinne: thou must often pray devoutly to God, and when thou wilt so doe, thou must draw thy selfe from all affaires: so: Prayer is a lifting up of the heart to God and a private speech of the soul with God. If it be so, were there any reason that a man should draw his cogitations

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from God or rather (all outward businesse put apart) with all
reuerence to submit thy Soule befoze him. All this notwith-
standing it is not forbidden in all our affaires to pray and
sing Psalmes to Gods glory, and oftentimes with Teares to
say the Lords Prayer, or any other Prayer to that effect.
And here by the way thou must understand, that the longest
Prayer is not the profitabest, because of the multitude of co-
gitations of the minde, besides that, they must be deuout, for
the prayers which are done with deuotion of the heart doth
profit, all other prayers are but vayne, and so no purpose.
If thou pronounce but these words as the Publican did, say-
ing; God be mercifull to mee a sinner: or as the Canaanite
saith, O sonne of David haue mercy vpon mee, it is enough:
Again, be not curious of thy tongue, nor fine in speaking:
it sufficeth that thy heart speaks within thee, and thy tongue
though but bleatingly, if unsainely it is well, as we read of
Moses, and Anna, Samuels mother.

Worldly goods superfluously thou oughtest not to ask, but
necessarily to liue, and with a measure, for thy bodily health,
and for the succour of the needy. If thou be sick, poore, or in
adversity, thou mayest ask Health, Riches, or Prosperity, so
it be done to Gods glory. But if thy afflictions doe more ad-
uaunce Gods glory than thy prosperity doth (yeelding thy will
to Gods will) thou oughtest to ask Patience, and say with a
meek heart, Lord, thy will be done, and not mine. If thy
senses be inclined to sin, be not dismayed, for there is a God
to whom if thou pray, he will by the power of his grace sup-
presse that inclination. Wherefore take courage when thou
art tempted, ask for help of God, saying: O God make speed
to save me, O Lord make haste to help me: Lord God leave
me not, but be my help, O thou Lord God of my health. Do
what thou canst to resist the Diuell, and he shall goe from
thee: approach unto God by faith, and he will draw near
unto thee by his Spirit: If the Diuell assault thee, despise him,
and make thy manie to thy sword saying, Lord help me,
and be with me. Doe thou thy endeavour, and assure
thy selfe that God will make thee strong, he will ayd thee,

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he will exalt thee; and in the end will set thee free from all tribulations; placing thee in the Heaven of Heavens, the Portion and Inheritance of his Servants. To this God, and to Jesus Christ, with the holy Ghost be all glory, honour, and praise, now, and without end. Amen.

CHAP. XII.

The Authors Peroration or Conclusion to the devout Readers or Hearers.



I thank Almighty God of his goodness, that I am come to the End of the Voyage of the wandering Knight: by the which thou mayest understand, that in following Holy and chaste Virginitie, he hath escaped the perils and hurt of his soule, yea, to the danger of everlasting damnation. Here thou mayest learn that all holuptuous worldings, are the very subjects of Satan, and their earthly goods and worldly pleasures shall quickly consume. Thou art taught likewise what great clemency God sheweth him; shewing that by his grace from the sink of Sinne; he hath been rescued: how he was led to the Pallace of Repentance; and from thence to the Pallace of Vertue, where by Gods grace he is now, and what goodnesse he hath found there, thou hast heard at large. The Lord grant us to land where hee is landed, even in the Land Promised to the Elect. Amen.

And now to conclude, I beseech your courtesies, that if any thing in this my labour mislike you, interpret the same to the best; and lay nothing to my charge in the way of presumption: but commending my good meaning, and allowing my will, not to contemne, but to speak well and esteem of this my Work, and to use it for thy benefit and edification, for the which end I made and compiled the same.

And now I exhort you all (in Christian love and charity) that if by Gods grace you be resident in Vertues Pallace, to

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perceiue and continue there to the end; humbling your selues before him, and alwayes trusting unto his goodness, not unto our owne strength or merits: acknowledging also Gods grace, by the which you are as you are, and of whom you haue that you haue. Let all your confidence be in his mercy and in his goodness.

Furthermore, if any feele and perceiue himselfe out of Vertues Pallace, by the meanes of worldly vanities, let him consider the great perill he is in, and speedily turn to repentance, with a contrite and sorrowfull heart, requiring pardon of God, and trusting wholly in the merits and passion of our Lord and Saviour Iesus Christ. Let him not be ashamed to acknowledge his sinnes, which if he doe, he shall finde at Gods hand grace and mercy. And now I beseech our Lord Christ to send us all graces to bee accepting into that happy and glorious City of Paradyse, (for otherwise of our selues it is not possible) that being acceptably and agreeable unto his holy will, we may in the end, after the Voyage which we haue to passe in this world, see and enjoy, possesse and haue the full fruition of that glorious City of Paradyse, where true blessednesse and perfect felicity dwelleth; eden in the habitation of our Lord God Almighty, unto whom be all

honour, glory, power, and dominion, for evermore

Amen.

F I N I S.

